MISSALE ROMANUM,

OR THE

DEPTH and MYSTERY

OF THE

ROMAN MASS.

Laid open and explained for the use of both Reformed and Unreformed Christians.

By DAN. BREVINT, *D. D.*

HOS. 8. 11.

Because Ephraim *hath made many* Altars *to sin,* Altars *shall be unto him to sin.*

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CHAMBRE

The Preface.

THE bold practice of Papists at this day, who not only boast and own their profession, but by all false waies of lying and misrepresentation, labour to pervert others to it; renders it fit, that all the World should be made to know, both what Popery is, and what entertainment it deserves. As ignorant people, who know little or nothing of Rome, but from a Pamphlet or Gazet, incidentally mentioning his Holiness, sacred Colledge, and holy Conclave, may be induced to fancy it to be no less then an heavenly Jerusalem; so they also, whose ears are continually filled with the ancient and Venerable Expressions of Catholick Faith, holy Fathers, General Councils, perpetual Succession, St. Peters Chair, ingeminated at all times by the Romanists, may by the very sound of such words, be somewhat disposed towards an advantagious conceit of the Romish Religion it self. Continual objects, we know, whether by hearing or seeing, will leave in the fancy or mind of Men some kind

of impression: and if the Ephesians cry up day and night the Greatness of their Diana, 'tis hard if the Neighbours be not tempted to think in good earnest, that this Idoll is a Goddess. Therefore I have here endeavoured to say as much concerning Mass, as may with Gods blessing prevent this dangerous Inchantment, and secure honest Christians from being cheated with false wares upon the account of a fair glosse or outside. The most successful Policy, that commonly Papists make use of for catching others, is to keep themselves within general terms and Commendations of the Catholick Church: and after they have heated up what they can say of the Infallibility and Faith of S. Peter, they confidently adorne their own Church and Prelacy with all these Titles of honour. Thus a stupid Asse may seem to be regardable under the skin of a Lion, and the Calves of Jeroboam might thus have charmed the ten Tribes with the Promises and Priviledges of Israel. Here therefore my purpose is, to pull them out of these plausible Generalities, wherewith they involve themselves to entangle others: and bring down Jeroboam strait to Bethel, there to shew him, that neither his Calves nor his Priests have any share with the true Israel of God. To avoid general Wranglings, where Im-

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posture is more specious, and Conviction more difficult, I will not dispute the truth of what they contend for, viz. that the Catholick *Church cannot err, or that they are the* Catholic *Church. But let them com to any considerable* Particulars: *as for Example; let their daily worship be one; I wish for no better Evidence, wherewith to demonstrate, that that Church which I do find in such a dangerous errour, is neither an Infallible Church nor any sound member of the* Catholic. *This way of proceeding may both keep common* Christians *upon a Ground which they shall understand far better, then universal* Abstractions; *and conclude Wranglers to such a compass, as cannot afford them those shifts, that a general theme is subject to. For let them exalt as high as ever they can the Virgins of* Israel *and* Juda, *I am sure the Woman, whom I find committing lewdness under a* green Tree, *is none of them: and let all good* Christians *amplify, and not restrain (which latter will prove a thankless office) the favours of* Christ *to his* Church, *and the influence of that Spirit that is to lead her into all* Truth; *What is all this to* Rome, *who hath run her self out into a greater number of pernicious* Errors, *then she can find in the whole* Creed *fundamental Articles of sa-*

ving Faith? *To make this good, I begin with* Mass *Sacrifice, which is none of those Blemishes that sometimes are seen in good Faces, nor of those private Ulcers that can endanger but one member; but like the Plague in that Churches Heart, and in the most essential part of her worship, that doth pester the whole Body, and destroy the main end of Christian Religion. In the opening of this Disease, I have used all sincerity, and as much moderation besides, as the matter in hand was capable of. Onely I am forced sometimes to call lying with another mans wife,* Adultery, *the Adoring vile Creatures,* Idol-worship; *and invading the Sacred Offices,* Sacriledge: *and if Roman Catholicks think these expressions to be uncivil, and after their ordinary wisdom, instead of answering just Accusations, complain that I reproach them; I must answer somwhat like* Elijah *in the like case, that they are the only men who have reproach'd themselves: for I only say that which they do, and I have taken especial care to throw nothing upon their* Face, *but what I find in their* Bosom. *I hope this honest Dealing will appear to any one who will take notice, that I say nothing material to their prejudice, but I produce for it some one or other of their best* Authors, *and among them sometimes*

times some of their Saints. If now and then I forbear it, 'tis in such known matters, that no man that hath any skill in these things, can doubt of my sincerity. And if sometimes also I pass what I know they will answer; it is because I do expect they should make their Answers themselves, and give me some opportunity of enlarging what I have to say farther, without interrupting my Discourse with unseasonable Digressions. In the mean while, my best wishes and endeavours are, that truth may be fully known on all sides; and I would think it no less sin to make Papists worse then they are, then to make Widows more destitute, or poor naked people poorer. It is true, I publish in this Book several things, which they do not preach, and which perhaps many of their most zealous Disciples never heard of: but I say not one word but what they publickly teach in their Schools. If they do not preach it also in their Churches, or there deliver it in such a scholastical stile, as cannot be well understood but by themselves; it is out of a great care they have, least their People be offended with knowing too much of their Mysteries: I hope we may be allowed to take the same care, that our own be not seduced, because they know too little of them. But however

to leave it to their beſt diſcretion, how far they will be concern'd to make their People either knowing, or ignorant; what here I now publiſh, is nothing leſs than the fundamental (*though hidden*) *part of what they preach. Roman* Maſs, *worſhip, and ſervice cannot ſubſiſt, unleſs it be propped up with theſe and more Abſurdities; nor can any conſiderable ſtones of their Altars ſtand together, without being made faſt with ſuch dirt. Therefore I make it my buſineſs, (as I think in conſcience it is my duty, eſpecially at this time) to vent what others ſmother and keep cloſe; and to bring forth out of their* Altars, *up to their* Gates, *and into our* Streets *ſuch diſmal pieces of their* Catholick *worſhip, as whoſoever views them well, ſhall have, I hope, no great temtation to look over-friendy towards* Rome. *In order to this end, I have taken ſpecial care to uſe no Arguments, but ſuch, as all ſorts of men can underſtand, and to lay aſide all weapons (how good and ſtrong ſoever) that cannot be well handled without ſome* Philoſophy *and* Scholarſhip: *my preſent intention being only to inſtruct all common* Chriſtians, *and to lead them in a plain way, where afterwards they may ſee enough to lead themſelves. When the Patrons of* Maſs *worſhip ſhall run for*

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more safety among the Thorns, and into that intricate Labyrinth of scholastical Distinctions, *and Terms of Art, where any foolish* Heresie, *as well as* Mass, *may find shelter, it will be soon enough to follow them thither, and to rescue thence* Sense, Scripture, *and* common *Principles of* Reason, *which their new Divinity seek to smother and abuse: And God in his good time will send both his* Light *and his* Truth, *to confound these works of* Darkness. *Amen.*

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CHAP. I

Concerning the Exaltation, and Decay of the Church of Rome.

THE World cannot afford a ſadder Inſtance of what our Savior Chriſt lamented once about *Capernaum*, *Matth.* 11. 23. then what impartial Chriſtians ſee accomplished in the ſpiritual condition of *Rome*. This Church reputed to have had her Foundation laid by the hands of two great Apoſtles, S. *Peter*, and S. *Paul*; and immediatly after them raiſed yet higher by the Paſtoral care, and cemented with the Blood of about 30 *Martyrs*, who all were *Biſhops* there: upon this account, she ſince her very beginning, has ever appeared moſt eminent and venerable amongſt Apoſtolical Plantations. Beyond this, the City wherein She dwelt, was both the Head of moſt Nations, and the moſt ordinary *Rendez-vous* of Mankind: which circumſtance added alſo many Cubits to her Stature, amongſt, and, I may ſay, above all other Patriarchical Churches.

For either by a civil Congruency, or by other considerations of Prudence, this Practise was held in the Church, even before General Councils, as it appears by the *Nicen* [a] *Canons*, that *Episcopal Dignities*, which otherwise as to their *character* were all equal, should as to their *exterior Order* and Dependency, take some *Preeminence* from the Secular Dignity, and Jurisdiction of their Cities. And this is the very reason wherefore *Antioch*, and *Alexandria*, great Head Cities then in the World, raised presently their own *Bishops* to the Dignity of *Patriarks*: and the second General [b] Council, which was confirmed by two [c] others that followed next, allowed the Bishop of *Byzantium*, which before was but low, to take place before all, next to the Bishop of *Rome*, as soon as *Byzantium* was grown to be *Constantinople*, and made the Seat of the Eastern Empire. Thus the ancient Roman Church, being then a City built upon seven Mountains that did overtop the whole World, and as it were a *Light* burning upon seven high and conspicuous *Candlesticks*; became very remarkable, and was deservedly looked upon as the *Principal* Church of the World.

This Luster and *Principality* received

a *Concil. Nicen. Can* 6. 7. b *Concil. Constant.* 1. *Can.* 3. c *Concil. Chalcad. Con.* 28.

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afterwards very great improvement from the Converſion of the Emperors: Who being then moſt zealous in propagating Religion throughout all the parts of their Empire; and taking, as it was fit they should, the Bishops for their Directors, when either Churches were to be built up, or Heathenish Temples to be pulled down, or General Councils to be aſſembled; or in a word any thing don, that might advance Chriſtian piety: it could not be otherwiſe, but great notice should be taken of, and from all parts addreſſes made to, thoſe worthy *Prelats*, whom then the Emperors had not only in their *Court*, but even as it were in their *Boſome*.

Next to the Emperors favor, that which much advanced, and moſt juſtly raiſed the *Credit* of the Roman, and other Bishops in the Weſt, was their Soundneſs in the faith, during thoſe daies that moſt Churches in the Eaſt were either infected with the Hereſy of the *Arians*, or perſecuted by their rage. For then all the Latin Bishops enjoying the happineſs to live under ſuch Maſters, as both continued Orthodox, and commonly had ſome influence upon the Eaſtern Emperors, who did not ſo: and theſe worthy Bishops of *Rome*, being then ſometimes as zealous to move their

Emperors to help and countenance the ſound Doctrine, as either the Emperors or Bishops of the contrary ſide were buſy to adulterate or deſtroy it: If in any part of the World any good Church, or good Bishop were in diſtreſs, the Roman Church did moſt commonly hear of it; being then the moſt comfortable Sanctuary that ſincere Profeſſors could run unto, when they were either turn'd out of their Churches, or banish'd out of their Countries.

Thus her Bishops, during well near five hundred years after the time of the Apoſtles, proved (at leaſt many of them) the ſtouteſt Champions of the Faith; if not to maintain it by their writings (for they never were celebrated for much learning;) yet to ſeal it often with their blood againſt perſecuting Pagans; or elſe to help and protect it with their credit againſt *Donatiſts*, *Arians*, and other like falſe Chriſtians.

Laſtly, what compleated the honor and autority deferr'd to the *Roman* and *Weſtern* Bishops on theſe accounts, was the unhappy Jars and Variances, which, during theſe *Arian* perſecutions, the very *Orthodox*, whether Bishops, or Believers, were apt to have amongſt themſelves. For as the *Arian* Faction did not blaſpheme every where in the ſame de-

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gree, but ſome kept cloſe to the expreſſions and reſervedneſs of *Arius*, ſome went farther, and ſome followed him but half way: So the *Orthodox* Party likewiſe, tho they had but one heart and one Faith, as to the main *Fnudamentals*; yet they had not all one Mouth, either to defend, or expreſs it: but herein every one did take the liberty to follow, whether his own judgment in the Method of aſſerting the true Doctrine, or his Prudence in preſerving, whenſoever it could be don, the peace and union of his Flock: til at laſt this kind of variety bred ſuch miſtruſt and Jealouſy among the very beſt of them ſometimes, as it appears *d* by S. *Baſil*, that they ſuſpected one another, and oftentimes thought themſelves ſure of nothing beſides the *Nicene Confeſſion*, unleſs they had it from *Rome*, or *Italy*, the parts where theſe Points had not bin diſputed, nor the Bishops ever temted either to wrong, or diſguiſe the truth. It was in thoſe daies, that even S. *e Jerom*, who in his retire ments in *Syria* uſed to be Tutor to the Bishop of *Rome* in many points of Divinity, profeſſeth he would beleive nothing in this, no not ſo much as to admit the word *Hypoſtaſis*, that is *Perſon*,

d *Apud Greg. Naz. Ep.* 202. 789. *tom.* 1. *Edit. Paris.* e S. *Hieronym t.* 2. *Ep.* 57. *ad Pamma.*

or *Subſiſtence* (now common in the *Latin Church*) unleſs that Bishop would aſſure him he might do it. And upon this ſame conſideration, whenſoever *Valentinian*, *Gratian*, *Theodoſius*, and ſuch other Emperors, famous for their Faith and Piety, would bring their ſubjects in the *Eaſt* to their own Communion, they alledg'd moſt commonly as a prevailing inducement, that ſuch was the Faith of *Damaſus*, or *Ambroſius*, *&c.* Bishops then at *Rome*, and *Millan*.

But as the higheſt Floods are followed by loweſt Ebbs, it is ſad to obſerve, what viſible decay the Church of *Rome* fell ſoon into from this great Exaltation. The firſt ſtep which she made downwards, may very well be conceived to be her vain delight to look down on all below her ſelf, which often makes their heads giddy who ſtand in very high places.

One of the moſt holy, as well as judicious Bishops of his Age (I mean S. *Cyprian*) [f] obſerv'd ſome shrewd beginning of that haughty ſpirit, even when Pagan perſecution should in all likelyhood have kept it low. Aſſoon as better times, and the favor of the Emperors had made it warm, preſently appear'd with greater

[f] S. Cyprian. Epiſt. l. 2. Ep. 3. ad Stephanum. Idem l. 2. Ep. ad Quir.

evidence

evidence the Occidental arrogancy, which S. *Basil* [g] takes notice of; and the secular pride and pomp, which S. *Augustin* [h] and a whole Council taxes in the *Roman* prelates, when yet they were very good Men; which are infallible proofs, both of this unhappy declination, and of the great difficulty to be both great and humble at once.

When this passion first began to flame, it prevail'd upon three of these Bishops, *Sozimus*, *Boniface*, and *Celestin*, otherwise deserving men, so far, as to set them upon [i] invading the common right and Liberties of the best *Churches* in the world (for such were in those days the *African*) either by a most shameful forgery, or, which is less probable, with a most stupid ignorance: and transported Pope *Gregory* the Great so much besides himself, that the desire of making himself yet greater by the favor of an Emperor, temted him to applaud the bloody * *Phocas* (that inhuman monster, who first kill'd the five Sons of *Mauritius* one after another in the presence of their own Father; and after he had stabb'd to the heart that good Prince, his Lord and Soveraign, with this most tragical spectacle, really murther'd him

[g] S. *Basil. ad Eusseb. Samos. Ep.* 10. [h] *Council. Afric. sub Bonifac. Epist. ad Bonif. Et Ep. ad Celestin.* [i] *Ibid.* * *Baron. ad An. Chr.* 602. *n.* 19.

at laſt, and embrued his hands in his blood) Him, I ſay P. *Gregory* flattered in a ſolemn Letter, inviting [k] Heaven and Earth to rejoyce at his Promotion and ſingular Clemency, who was guilty of thoſe abominable Butcheries.

This S. *Gregory* the Great, as they call him, was a great Saint, if you take the pains to compare him with thoſe many Droves of Bears and Tygers, who have ſucceeded him. For if you ſearch out the times paſt, and run over all Succeſſions, either of Conſuls from *Brutus*, or of Emperors from *Ceſar*, or of Sultans from *Mahomed*; the beſt Hiſtorian ſhall be very hard put to ſeek, before he find among them all, as long a liſt of abominable Livers, as this Roman Sea, from this *Gregory*, can afford. Sometimes whole ſets of Popes, as their own [l] Authors doe confeſs, were advanced to that Dignity by known whores. Some times being Magicians, they advanced themſelver to it by their own [m] Art; and oftner by murther, [n] and poyſon. Cardinal *Bembo* [o] ſays, that *Gregory* the VII. who firſt notoriouſly raiſed Popes above Kings, had an honeſt friend *Braſutus*, who to make him room ſomewhat ſooner, diſpartcht this way many of his

k *S. Greg. Regiſt. l.* 11. *Ep.* 38. l *Luitprand. l.* 2. *c.* 13. *Baron. ad An.* 904. m *Faſc. temp. de Serg. fol.* 61. n *Carc. Bemb. in vita Hildebrand.* o *Idem.*

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Predecessors. And to this purpose an honest[p] Bishop used to say with a sad allusion to *Hebr.* c. 9. 7. that their High-Priests did not often enter into their Sanctuary without blood, even of their own Brothers. Hell it self cannot suggest any kind of either crime, or uncleanness, adultery, incest, and sodomy, which you may not find in some Pope. And these Villains, or, as they themselves call some of them, [q] *Incarnate Devils*, thronging [r] by twenties and thirties one upon another, and somtimes two or three together, do make up that succession, that now adaies the Church of Rome so much stands upon.

It is no wonder if these Men, having so notoriously put away all good *Conscience*, have also made fearful shipwracks concerning Faith. Not to speak of those Popes, who either out of *Infirmity*, as *Marcellin*, and *Liberius*: or out of Ignorance, and ill perswasions, as *Zepherinus*, *Felix*, *Anastasius*, *Honorius*, *John* XX. *John* XXIII. *&c.* sided with Heretics: and to mention only some of those Doctrines that have a general influence to poyson that whole Body; who knows not, that by degrees the Blessed Virgin hath bin made the ordinary object

[p] *Job. Sarisb. Polycrat.* [q] *Concil Const. Sess.* [r] *Genebr. ad An.* 90 *p.* 553.

of Roman Adoration; That Chriſt himſelf is by ſpecial [r] Maſſes ſacrificed to the honor of this *Goddeſs*: and that by ſolemn [t] *Pſalters*, [u] *Bibles* and *Roſaries*, the higheſt ſtrains of Prayer and Piety, that *David* and other Saints, in their ſeveral times were able to worship God Almighty with, are largely beſtow'd on her?

On the other ſide, who knows not alſo how by a fearful fall from that Seat of Glory, where ſome Miſſals will have her [x] to *command* our very Savior, their Legends bring her down ſomtimes to ſuch ſervices, as no woman of ordinary honeſty would undertake? As for example; [y] for 15. whole years together to take at Church both the form and the Office of an incontinent Nun, leſt it ſhould appear all the while, that she was out of the Convent, rambling up and down in bawdy Houſes: and to [z] appear before Judges in behalf of a Lady, who in the abſence of her Husband, had enticed her own Son, and murthered the Child whom she had by that inceſt. Here Catholics have exceeded Turks, and Pagans: theſe never raiſed a creature ſo high, nor thoſe ever depreſſed the Bleſſed Virgin ſo low.

[r] *Miſſ. Pariſ. Miſſ. de B. Mar. f.* 18. [t] *Pſalter. S. Bonav.* [u] *Biblia Mariæ. Where moſt part of the things contained in the Holy Bible is applyed to the Virgin Mary.* [x] *Miſſ. Pariſ. ut ſupra. Magin. Speculi. Titul. B. Mar. Exempl.* 19. [z] *Mag. Speculi. Tit. Conf. Exemp.* 7.

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The Christian World hath no *Church* of any denomination or Communion but the *Roman*, that ever sought for salvation by trivial methods of meer human invention, that neither any Apostles ever taught, nor any *Fathers* of the ancient Church ever heard of. For instance; a vast[a] Treasure is pretended to be left in that Church, and continually supplied and filled up with new satisfactions of their *Saints*; which our Savior did not think of in the Parable of his, where he makes *Virgins* so incredible foolish, as not to know where to get oil. A soveraign power is said to be in the *Pope*, which *Paul* and *Peter* never had, of distributing out of this large profusion of *Indulgences* and *Pardons*, even somtimes for thousands of years. *Rosaries*,[c] *great* and[d] *small Offices* are made and publish'd; for the recommending whereof to the special devotion of Christian people, many instances are produced to demonstrate, that the most desperate sinners cannot dye without[e] Confession (altho hangmen cut off their heads, or fishes[f] eat up their whole bodies) if upon certain daies they will read these Books, or procure them to be read by others. Devotions and Fastings upon Saturdaies are

a *Clement. 6. Extra Unigenit. de Pœnit. & remiss.* b *Ibidem* c *Clavis magni Thesaur. B. Alanus.* d *Al. Gazæus de Offic. B. M.* e *R. P. Seraphin. Bazius Hort. Exemp. titul. de B. V. Ex. 29.* f *Tho. Cantip. de Apib. l. 2. c. 29. Cæsarius Mirac. Et Hist. Mirab. l. 7. c. 59.* g *Alexis de Salo Meth. Adm. c. 7. fol. 151. Id. Mir. 68.*

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enjoyn'd to the honor of the *Virgin Mary*, who upon this very account takes, as they ſay, ſomtimes [h] Robbers, ſometimes [i] lewd Women, ſometimes worſe [k] Criminals into her protection. *Scapularies* [l] and other ſuch inſtruments are recommended, whereby any man or woman may draw towards him, or her ſelf, the Benefit of all the Prayers, and ſatisfactions, and penances, that whole Fraternities of *Mount-Carmel*, or S. *Dominic*, or S. *Francis*, have ever ſince their foundation ſweated for. And to make all good, there are many *Bulls*, eſpecially that which is call'd the [m] *Sabbathine*, confirm'd authentically by diverſe Popes. Thus numbers of people, that have all imaginable reaſon to fear Hell, and can hope for no pardon from Heaven, as long as they live as they do, are eaſily temted to go to *Rome*; which now, more than in her firſt original, is become an *Aſylum* to all *Villany*.

The very light of common Honeſty, w[ch] all the original corruption of Nature hath not as yet bin able to put out, and which Pagans and Turks cannot forbear to reverence, is not ſafe at this very day amongſt many Doctors of that *Apoſtolic* and *infallible Sea*. Not to ſpeak of thoſe Bloody

h *B. Alanus* 1. *f.* c. 17. *Clavis*, &c. 21. *and* 22. i *Alexis de Palo ex Scalâ Cœli Privil.* 3. k *Id. Privil.* 5. *fol.* 33. l *Chronic. B. Benitr.* 2. 72. *Aurea Corona Dominic. Sexagef.* m *Bulla Sabbathina Johannis* XXII.

Bulls,

Bulls, that undertake to *dethrone* Kings, & to give leave to their subjects to be forsworn; nor of those infamous Licenses, whereby a *Mass* Priest was allowed to keep, besides one Concubine at home, *Tres Putanas*, that is, among his other spiritual preferments three or four Whores, who pay him a weekly tribute of what they can get [a] by their trade. The rules of *Christian* Holiness, that goes next to the *Angelical*, are of late times brought down so low beneath the heathenish honesty, that great and eminent Directors, such as the Reverend Fathers, *Escobar*, *Bauny*, *Lessius*, *&c.* can comfort tender consciences with a new Art, which they have found, of justifying almost any sin; either by *directing intentions*; or by virtue of what they call *Probable opinion*: or by some other good Method of teaching men, how it is lawful, for example, for good *Children*, to be glad that their *Father* is departed: for careful *servants*, to pay themselves such wages, as they think they may well deserve, out of their *Masters* purse, without his knowledg, or consent: for Gentlemen to destroy one another upon such either affronts or injuries, as may be esteemed worth five shillings: for young Men or Women, upon lawful occasions, to ven-

a *Cornel. Agrippa de vanit. Scient. c. de Lenon. Sic enim Proverb. Eccles.*

ter

ture themſelves into ſuch places, where they can probably foreſee, they ſhall be inſnared to ſin, *&c.* And tho theſe Confeſſors meet in their Church ſometimes with refractory Conſciences, which cannot admit of ſuch Doctrines, theſe plump Caſuiſts have the beſt ſeat and countenance in the Synagog, when their oppoſers are kept for the moſt part under a cloud.

Now ſince theſe Guides dare be ſuch knaves in a plain way, where all honeſt perſons may ſee well enough to guide themſelves: what can it be thought they may not dare about high Points and Myſteries, which none but learned Men can underſtand? And thus it happens unluckily, that that which concerns the Sacrifice and Sacrament of Chriſts body, as it is both the moſt holy and proper center of as well inviſible, as viſible Chriſtian worship, is now adaies the moſt groſsly and viſibly abuſed. And if God give me life and health, I can moſt clearly demonſtrate, that the Roman Clergy hath made choice of the moſt ſacred place of the Church, there to ſet up the moſt pernicious abuſe, which they call *Maſs.*

CHAP.

CHAP. II.

Concerning the word Maſs, *and its ancient ſignification.*

MASSE, or *Miſſa*, is a word almoſt as old, as the corruption of the Latin tongue, whence it comes; but much older then the corruption of the Latin Church in that part of Service, which it was uſed to ſignify.

There are more then a thouſand years paſt, ſince that *Miſſa*, or Maſs, ſignified generally the whole *Public Service* of the Church: and more eſpecially that part of the morning Service, which after the reading of Holy Scriptures, and Sermon, and ſome Praiers, doth proceed to the celebrating of that moſt holy Sacrament, which we do call *Holy Communion*. And it came to be called *Miſſa*, that is *Diſmiſſion*, [a] or *ſending away*, becauſe [b] no man was ſuffered to ſtand and remain in the Church, that either could not, or would not receive the holy Sacrament: and therefore ſuch perſons, of what condition ſoever, as had a mind only to ſee and hear what was then ſaid and done, were all with-

[a] *Alcuin. de Div. Off. de Celebr. Miſſ. ex Iſidor.* [b] *Expoſit. Ordinis Rom. l. 2.*

Out

out any exception *diſmiſſed*, and, if need were, turned out, after one of the *Deacons* or *Exorciſts* had cried with a loud voice, [a] *Si quis non communicat, det locum*; that is, Whoſoever will not receive, let him go forth. Ancient Latin Biſhops, before the ruſt of time had ſpoiled all, peremptorily enjoined it ſo. *After Conſecration*, ſaies Pope [b] *Calixtus, let every one receive, who will not be turned out of doors.* The Primitive *Greek Church* was not in this point leſs ſevere; wherefore St. Chryſoſtom preach'd in a public aſſembly, [c] *That whoſoever doth not receive the holy Myſteries, and ſtands there to hear and behold, is an impudent and rash fellow; and like that unworthy guest in the Goſpel*, Matth. 22. *whom our Savior commanded to be bound hand and foot, and turned out: not becauſe he ſat at table*, ſaies he, *but becauſe, before any ſitting, he had bin ſo bold as to come in.*

To this very purpoſe it was ordered by another expreſs Canon, *Si quis intrat Eccleſiam, &c.* [d] that is, *If any man enters into the Church to hear the Scriptures,*

a *Greg. lib.* 2. *Dial. c.* 23. b *De Conſecr. Diſt.* 2. Peracta. c *S. Chryſoſt. Epheſ.* 1. *Hom.* 3. Ἀναίσχυντος καὶ ἰταμὸς ἐσηκώς. d *Collect. Canonum S. Mart. Bracar. c.* 83.

and

and at his own pleaſure abſtain from receiving the Sacraments, &c. *we do enjoyn, that ſuch a man be expelled out of the Catholic Church, till he undergo penance.* Such a ſin was it in thoſe daies to recede from the expreſs and original Inſtitution of Chriſt, *Do this, take and eat*, &c.

Hence any one, that is not quite blinded by his private concerns, may ſee 1. How wrongfully the *Roman ſervice* now adaies, (whence no man is diſmiſſed, who comes to *behold* and to *hear*, but not to *receive*,) bears ſtill the name of *Maſs*. 2. How contrary it is to the *old way* of the ancient Church, as well as to the *Ordinance* of Chriſt. 3. What kind of Devotion it is in *Roman Catholics*, to go duly every morning to hear *Maſs*, which expreſs Canons of the Church cenſure, no leſs than a moſt ſcandalous and diſorderly action, with *Excommunication* and *Penance*. If the ancient office of the Exorciſt were revived, whoſe buſineſs it was, as it appears by the old Roman Order, [a] to caſt out the Devils: and to bid the people, that did not communicate, to go out: If ancient *Fathers*, and *Popes*, and *Councils*, were hearken'd to; I am very ſure, that the beſt entertainment that Roman Catholics could expect from their devout

[a] *Ordo Rom. de Div. Offic. Rome*, 1591. p. 63.

and

and daily *Maſs hearing*, were, if not to be excommunicated and expelled out of the Catholic Church among *Demoniac* and *Infidels*, at the leaſt, inſtead of kneeling before an Altar, to be deſired to go and walk in the Church-yard. The very word *Maſs*, that is diſmiſſing or ſending away, may intimate to them thus much: and thus this very Title, which Roman Prieſts do keep up ſtill, as an ancient ornament to diſguiſe and grace their *new Service*, ſtands againſt them, as an original evidence both to diſcover and condemn it.

CHAP. III.

Concerning Oblation at Maſs.

HEREAFTER we will take *Maſs*, not according to the primary notion, as it was taken anciently, for that part of Divine worſhip, where the elements of *Bread* and *Wine* were by the Prieſt both conſecrated to God, and diſtributed to the people: which is the *Supper of the Lord* in St. *Paul*, 1 Cor. 11. 20. and *Legitima* [a] *Miſſas* that is,

a Durant *Rational.* l. 4. c. 1. *fol.* 4°. Walafrid. *de Reb. Eccleſ.* c. 22. pag. 349. *Edit. Rom.* 1591.

the

the only due and lawful adminiſtration of the holy Sacrament, in the old Latin Church: But, as it is now adaies abuſed and underſtood by Roman Catholics, for that other *ſolemn Service* of theirs, whereby they do pretend to *offer* unto God the Body and Blood of his Son.

How *Maſs* came to be changed from *that* to this, that is, from being a *Sacrament*, to the being of a *Sacrifice*, and from the *Sacramental* Communication of the Body and Blood of Chriſt to *Men*, to a proper and real offering the ſame Body and Blood *to God*, muſt be a very great wonder to any Chriſtian, who knows no other *Rule* of his Faith and Worship than the *Inſtitution* of his Savior.

For what we call properly *Sacrament*, is a Divine Ordinance, whereby Chriſt offers himſelf and his Bleſſing to faithful people, who *receive* them: and *Sacrifice* is, as it were, an oppoſite kind of Ordinance, whereby this faithful People are to offer and *give* up themſelves, their Praiſes, their Praiers, and all ſuch *good works* as God in his mercy will be pleaſed to *accept* of.

This, whether *Sacrament* or *Sacrifice*, is not like ſome Ceremonies, which Cuſtom or Tradition, and lawful human

man Autority can freely bring in, and ſet up in the Church: It is an *Eſſential Part* of *Religion* it ſelf, over which none hath any inſtituting Power, but that Eternal God, who is to be worſhipped by it. For who elſe could preſcribe the waies, either wherewith God will tie himſelf to ſend Bleſſing upon his Church; or fix the terms upon which he will be well ſerved and pleaſed, when his *Church* returns them to him: eſpecially after thoſe laws and judgments, wherewith in former times God hath ſo exemplarily expreſſed his mind againſt all attemts of this kind? *Numb.* 16. 2 *Chron.* 26.

Now 'tis certain, that whatſoever our God and Savior was pleaſed to order in this matter, as far as four infallible Authors, St. *Matthew*, St. *Mark*, St. *Luke*, and St. *Paul* can expreſs it, concludes all, both what he did, and what he commanded us to do, within the compaſs of a *Sacrament to men. He took bread; He bleſſed it; and he gave it to his Diſciples, ſaying, Do this: Take, eat*, &c. That it ſhould be a *Sacrifice* wherein he ſhould either *offer* himſelf, or command his Church to *offer* him up to God his Father, it appears neither by any *word*, nor by any *Act* of his; for there both his words and actions are directed immediatly

mediatly to his Disciples, and such special addresses *to Men*, are neither usual Ceremonies, not likely proofs of any solemn *Sacrifice* and Adoration *to God*.

This strange attemt of *Offering* in Sacrifice the very Son of God to God his Father, is the pitiful abortive of a strange and pitiful mistake.

It is very true, the Celebrating of this blessed Ordinance, which our Savior instituted for a standing *Sacrament and Memorial* of his Passion, must needs be compleated by such Christian duties, as are evidently true Evangelical *Oblations*, and *Sacrifices* For pious Communicants cannot look, nor must look upon that solemn Representation of what Christ suffered for their sins, without an humble and *contrite heart*, which, in the sight of God, is a very great *Sacrifice*: nor without a sensible and *thankful heart*, both to God the Father, who gave his Son; and to God the Son, who gave himself, which is a *Sacrifice of Praise*: nor without offering their very *Bodies and Souls*, and consequently what they *have*, and *can do*; which under the Gospel must be continually *the Holy*, and *Living*, and *Reasonable* Oblation. *Rom.* 12.

From the very time of the Apostles, as far as we are able to trace up holy antiquity, whensoever Christians met together

togerher, in order to public worship, they began it with theſe oblations: and would have thought it as unlawful in their time, as it was under the law, to appear before the Lord with *emty hands*. Therefore they had them uſually full (beſides other Oblations, as their hearts or exigencies did ſuggeſt) [a] with *Bread* and *Wine*: by which, however ſmall oblations, they (as the Iſraelites before them did with few handfuls of corn) meant to engage and ſanctify unto the Lord the *whole harveſt*, that is, their very *Perſons*, and in a manner their *Eſtates*. Thus, according to St. *Auguſtin*'s Divinity, [b] the Church was offered in that very oblation which she did offer. Hence it is, that this *Father* tells [c] his new Chriſtians, that this Oblation of *Bread* and *Wine*, made of many *Grains* and *Grapes*, doth repreſent the Myſtical *Body* of Chriſt, that is, the *Church* made of many united members: according to that of St. *Paul*, 1 Cor. 10. 17. *Becauſe there is one Bread, we being many, are one.* And the better to repreſent the *Unity* and *Union* of this *Body*, St. *Ambroſe* [d] thinks, that St. *Paul* will have the *Corinthians* ſtay all one

a *S. Iren.* l. 4. c. 33. b *L.* 10. *de Civ.* c. 6. *ut ſuſ. Ep.* 59. *ad Paulin.* c *S. Aug. apud Fulg. de Bapt. Æthiop.* c. ult. *Iſid. Hiſpal. in Levit.* c. 6. d *Ambr.* 1 Cor. c. 12.

for

for another, at the holy Communion, that the *Oblation* of thoſe many, might be offered alſo at *one time*. Moreover, to the ſame purpoſe ancient [a] and good Authors tell us, that this Oblation, which is to be made at one time, was of ſeveral meaſures of meal, (which the Prieſt took care to collect out of ſeveral Families) made into one great *loaf*; which repreſented, both at the Offertory, all the Members offering themſelves to God as one *Body*; and in the *Sacrament*, the Body of Chriſt likewiſe, feeding and maintaining all theſe *Members*.

Theſe Oblations of Bread and Wine, which all Communicants were indiſpenſably obliged to bring before Communion: and which holy Fathers [b] commend, as the general Chriſtian Sacrifice, that ſucceeded Jewish Offering; were brought, either from a Table ſtanding in ſome further place of the Church, where the people had *laid* them down: or elſe immediatly from the hands of the [c] people into the *Quire*, upon the holy *Table* or *Altar*; where the *Bishop*, or in his abſence, ſome other Prieſt, did preſent them unto God, with moſt devout prayers (and ſome of

a *Honor. Gemm. Anim.* l. 1. c. 66. *Durant. Ration.* l. 4. c. 53.
b *S. Iren.* l. 4. c. 32. c *Ordo Rom.* 9. & 13.

them

them are yet to be found in the *Roman* [a] *Missal*) that God would be pleas'd propitiously to look down upon the Oblations which the people did presume to offer to Him, as he did once upon the *Sacrifices* of *Abel*, of *Noah*, and of *Samuel*, &c. And this is the ancient Evangelical *Sacrifice of Bread and Wine*, *which*, as S. Fulgentius [a] affirms, *the holy Catholic Church*, *spread over the whole world*, *offers continually to* CHRIST, *with the Father*, *and the Holy Ghost*, *in Faith and Charity*.

This *Sacrifice* being don, the Primitive Church immediatly after proceeded to the Celebration of the Holy *Sacrament*: for which she constantly used some part of those offerings which the people had presented before. Thereby imitating, as near as it was possible, both the example of JESUS CHRIST, who, for the use of the Communion, which he instituted at his last supper, took some of that Bread and Wine which he had sanctified before at the Paschal Oblation: and the Nature of those other more ordinary *Sacrifices* (whereof the Christian *Eucharist* is a most signal Antitype) which *Moses* called *Shelomim*, that is, Sacrifices of Peace; where the first Israelites did lay their Offerings at God's *Altar*, and where God having

having graciously accepted of them, did then with part of these, as with a Banquet of his own Goods, treat them liberally, and bid them to *eat* and *drink*, and to *rejoyce* before him at his *Table*. *Deut.* 16. 11. So that we have a compleat Emblem of a perfect Communion, where Christian people declare by their small Oblations, that whatsoever they have is Gods: and where God, infinite in mercy, accepting of small *Offerings*, returns and improves them into great *Sacraments*: and here both representing, and sacramentally presenting the Body and Blood of his Son, declares also thereby, that whatsoever he hath, and whatsoever his son hath purchased with that Body and Blood; Heaven, mercy, and immortal happiness, becomes his peoples.

To this purpose it was, that so much of that Bread and Wine, as might well serve, that all the Communicants should have a convenient *Portion*, being taken and set apart out of these Offerings, the Bishop or Priest did consecrate with these solemn prayers; that according to our Savior's merciful institution (which in some Churches was read before, and in others after) [r] *God would be pleased to send down on these Sacraments, the Holy Ghost; and so*

[r] *Liturg. S. Jacob. Ed. Morel. p. 26. Liturg. S. Bas. p. 58. Liturg. S. Chrysost. p. 100. & 101.*

sancti-

sanctifie them, that they might be the precious Body, and the precious Blood of his Son, to them who should receive worthily, &c.

Now here is the Babel, where, for want of attending the order and language of holy Fathers, after ages have tumbled upside down the nature of these holy things. The Roman Church doth misapply the Sacramental expressions of the *Body* and *Blood* of Christ, which the people are to *receive*, to the sacerdotal prayers and Offices belonging to the *Bread and Wine*, which both Priest and People are to *offer*: and on the other side, by misapplying these same prayers that concern only the Bread and Wine, which was anciently offered, to the other part of the service, that doth concern only the sacramental administration of the Body and Blood of *Christ*, which is to be received; hath so confounded and shuffled these two Offices out of their due and proper places, that the Priest says concerning the Body of *Christ*, what he should say concerning the Offerings of the *People*, namely, *that God would be pleased to accept of the Sacrifice of his Son, as he did once of that of* Noah, *&c.* which is improper, or *blasphemous*: and then instead of offering to *God* these sacrifices of Bread and Wine, which the people have brought from home, he takes upon him to present *God* with his own *Son*: and the *Son* himself

ſelf with his own *Body* (upon pretence that the holy Fathers ſay ſometimes, *offer to Chriſt*) which is both abſurdity and *ſacrilege*. By theſe means, and with the ſame dexterity that the fellow in [t] S. *Ireneus* did, out of the precious ſtones belonging to a Royal Image, which he had broken, make a *Fox*; Roman Prieſts have, out of theſe disjoynted and miſconſtrued pieces of ancient Worship, made up their *Maſs*. Thus by ſhuffling Tales, and disjoynted parcels of holy Scripture, have the *Jews* made up their *Talmud*, and *Mahomet* his *Alcoran*, with this ſad difference withal, that neither *Jews* nor *Turks* have ſuch a diſmal impertinency, as is that, which the Maſs mainly drives at: namely, that the Worshipper ſhould *really offer*, and *really ſacrifice* his own God.

[t] *S. Auguſt. Epiſt.* 118. *ad Januar. c.* 7. *S. Fulgent. de Fide ad Petr. c.* 19. *St. Iren. adv. Hæreſ. l.* 3. *p.* 26. *Edit.* 1570.

Chap. IV.

Concerning Maſs, *as it is an Oblation.*

THE main intention of the *Maſs* is firſt to *offer* up to *God* the Father the *Body* and *Blood* of his Son. This Body and Blood ſince his Reſurrection is not without the Soul: nor the Soul and Body without the eternal Godhead. So [a] whole *Chriſt*, both God and Man, both the Savior of all Men, and the Head of all Angels, the great God bleſſed for ever, is before a Roman Prieſt the ordinary Victim; which he may, whenſoever he pleaſes, ſo it be not after a meal, both lay his hands upon, offer up, and ſacrifice as really and properly, as *Aaron* could have offered a Calf. This is the grand Object of *Romes* Catholick Religion: and whoſoever every morning goes to that Church, it is in order to have ſome share in this *unreaſonable Service*.

For, both in Reaſon and Scripture, we are to offer our ſelves to God; which St. *Paul* calls our *reaſonable ſervice*, Rom. 12. 1. We muſt [b] likewiſe offer our *Prayers*, *Praiſes*, *Elevation* of

[a] *Concil. Trident. ſeſſ.* 13. *c.* 1. *Bellarm. de Euchar. l.* 1. *c.* 2.
[b] *S. Chryſoſt. Hebr.* 6. *Hom.* 11. *Morali*

Hearts,

Hearts, *Tears* of *Contrition*, *virtuous Thoughts*, juſt and charitable *Vows* and *Works*, &c. which in oppoſition to the *Fleſh* and *Blood* of Levitical Sacrifices, the ancient Fathers uſe to call [c] *Sacrifices without Blood*. We muſt alſo celebrate, and in a manner offer to God, and expoſe and lay before him the holy Memorials of that great Sacrifice on the Croſs, the only Foundation of Gods mercies, and of our hopes: in like manner, as faithful Iſraelites did, at every occaſion, repreſent unto God that *Covenant* of his with *Abraham* their Father, as the *original Conveyance* of Bleſſings ſetled on his Poſterity. And this is the [d] *Sacramental Prieſtly office* in the *Areopagite*: the *commemorative Sacrifice* [e] in S. *Chryſoſtom*: and the *Sacrifice* [f] *after the Order of* Melchiſedek in S. *Theodoret*, which we ſolemnly do offer in the celebrating of holy Myſteries. All theſe things I ſay, and whatſoever elſe depends on them, it is our duty to offer to God, and to Chriſt, or rather to God by Chriſt. But that we ſhould offer alſo

[c] *S. Iren. l.* 4. *c.* 34. *Athenag. Apol. pro Chriſt. Euſeb. Demonſt. Evang. l.* 1. *c. ult.* ἀναίμακτον θυσίαν. [d] *Dionyſ. Areop. Eccl. Hierarch. c.* 3. συμβολικὴ ἱερουργία. [e] *S. Chryſoſt. Hebr. c.* 20. *Theodoret. Pſal.* 110.

Chriſt himſelf, our Lord and our God, to whom we muſt offer our ſelves; it is a piece of Devotion never heard of among Men, till the Maſs came in, to bring ſuch news unto the World.

We have heard, and by the grace of God we do believe, that *God ſo loved the World, that he ſent down his Son*, John 3. 16. and that God the Son likewiſe ſo loved the Church, that *he gave himſelf for* Her. Epheſ. 5. 25. But Maſs ſets here upon the Stage another kind of *Tragedy*; for God muſt take his Son again, when ever Romish Prieſts make it their buſineſs to ſend him back. And therefore what they do, if you will g believe ſome of them, is called Maſs, upon this double account. 1. Becauſe God *ſends* down his Son to the Prieſt at the *Conſecration*. And 2. becauſe the Prieſt ſends him up to him back again by Maſs *Oblation*. Therefore it is worth inquiring, when, and where, and by whom this reverſe, and Antipodes of the Goſpel was ever preached in the World, that whenſoever God gives a Saviour to Men, Men muſt return him back up to God.

As in Religion, ſo in Juſtice, men ought not to make Vows or Sacrifices, but of what is both their own, and in

g *Hug. de S. Victor. de Sacram. l. 2. p. 8. c. ult. ap. Vaſquem.*

their

their own actual power. King *David* once made it a point of conſcience to *conſecrate* what was his Neighbors, although he would have given it him, 2 *Sam.* 24. 24. No right Iſraelite would have taken his Brothers Lamb; nor no good Subject his Princes meaneſt Servant, therewith to pay any of his Vows. And let the beſt Roman Catholick conſult a little with his own heart, whether it would be meritorious to *dedicate*, much leſs to ſacrifice to the Order of St. *Francis*, the leaſt of his *Popes* Nephews (unleſs he happens to be his Father.) This familiar Inſtance, it may be, will enable him to judg what manner of Devotion it is, to lay hands on the Son of God, over whom he hath no *Propriety*, and to make him his *Offering*.

But ſuppoſe a man be ſo unwiſe, as to reckon the Lord of Glory among his other Poſſeſſions, whereof he may lawfully diſpoſe; which certainly is no ſmall folly. Yet this kind of diſpoſing, whether lawful or unlawful, is no *actual oblation*, and therefore no Maſs, till he have his Gift in his hand, to lay it down actually upon the Altar. No man in Iſrael could have bin thought to offer actually *Pigeons*, or *Lambs*, though by right they were his, as long as theſe

were running in the Fields, and those flying in the Air. And will Romanists be so fond, as to pretend on earth to make an actual Sacrifice of that eternal God and Man, who sits and reigns above the highest Heavens?

To make this good, they fancy that these few words, *This is my Body*, being seconded with ten * Miracles, can bring down the Son of God at any time within their reach: and this Depth of absurdity must be called in to help the other. But yet suppose (for this is not the place to dispute it) that these few words, and many Miracles, will either stretch the hands of a Romish Priest up to Christ; or bring our Lord and Savior Christ down into the hand of the Priest: yet would this enchantment, tho it were as true, as it is frivolous, but heap up incredible things, to support a most useless, and most ridiculous offering. For what idle business is this, to fetch down expresly the Son of God, for this purpose, that, according h to their Prayer, an Angel may carry him up whence he came? Were ever *Jews* so mad, as, when they had their Bulls and Rams at *Jerusalem*, to drive them thence as far as *Dan*, in order to have

* See here after Chapt. 6. h Can. Miss. Supplices te.

them

them so removed, that after this circulation they might be presented in *Jerusalem* again? Must we think (as we must, if this transportation be not idle) that the precious Body of Christ can become more acceptable by being upon a Mass Altar, than it can be above at the right hand of his *Father*? Is that adorable Savior like those imperfect objects, that will appear more lovely when they are seen at a distance? Or doth the, whether holy or unholy, hand of a Priest offering our Savior here below, make his Intercessions more gracious in our behalf, than they are above in Heaven, where He continually offers Himself? Shall that most adorable Sacrifice become either more holy in it self, or more propitiatory for us, when a sinner doth present it? Or is not the Son of God near and present enough to his Father, by his sitting at his right hand, unless he be brought yet nearer by Priests, who are farther from him?

Besides all this; it is a thing never heard of in *Israel*, that the Blood of any lawful Sacrifice, after it had bin carried by the High Priest into the *Sanctuary*, was ever brought out thence again to the *Altar*. It remained in that Holy Place; and what was returned for that Blood, was not the Blood it self,

but the *Bleſſing* which that Blood had procured. That whole Oeconomy was indeed an admirable repreſentation of our Savior's Prieſthood and Sacrifice. The whole Fabrick of the *Univerſe* is his great *Temple*. The Earth and Air abroad, where he was crucified, is the *outward Court*, where he offered himſelf for Sacrifice. The higheſt Heaven, which is the proper Seat of God, whether, at his Aſcenſion, he carried the Blood of this Sacrifice, is his true *Sanctuary*. Thence, according to the manner of *Aaron* the High Prieſt, who repreſented him, he was to ſend down (and ſo he did) on his Diſciples, not his Body which he offered, but his Spirit, the fruit of his *Oblation*: And thence, being High Prieſt for ever after the Order of *Melchiſedeck*, he diſpenſes continually upon the Church, the gracious effects of his ſtill powerful and laſting Interceſſions. Otherwiſe it hath never been heard or ſeen, that any part of the Sacrifice that was carried up from the Altar through the Air towards Heaven, or by the Prieſt into the Sanctuary, which was the figure of Heaven, ſhould return down upon the Earth; unleſs it were in unacceptable Sacrifices, which God by this token would ſhew he did abominate, when the ſmoke and perfume

fume, which was to ascend and disappear, was blown down back towards the Altar. Thus Mass begins in the degrading the Sacrifice of *Jesus Christ* to the Oblation [i] of *Abel*: and afterwards brings it as low as the Sacrifice of *Cain*.

This new Circulation of one and the same Sacrifice, tolled up and down from Heaven to Earth, and from the Earth to Heaven again, is as clearly against the Gospel, as against all Levitical Laws. It is a fundamental failance, and very uncomfortable in *essential* Points of worship, to have no warrant from God's Word, to support us in what we do. For alas, what can men expect from services which they have forged to themselves, upon no other ground than their own fancies? But it is a great deal worse, even dangerous and fatal, to affront clear and incubitable Declarations of God in Scripture. And it is clear and expres in Scripture, *Hebr.* 9. 25. 28. &c. that Christ never offered himself but once; and as clear in the Roman Church, that *Mass* pretends to offer him up twenty thousand times every day.

To take off this open contradiction, and to save *Mass* from impiety in this

[i] *Canon Miss. Supra quæ.*

attemt,

attempt, *Maſs* Prieſts are driven to ſay, what ſober ears may tingle to hear; that [k] Chriſt indeed never was offered more than once, under his *own form* and *figure*, and that was upon the *Croſs* when he *ſhed blood*: But that he may be for all this, and is offered as really as he was that once on the Croſs, upon their *Altars* twenty thouſand times in one day, under the *form* and *figure* of a Wafer, under the which he *ſheds no blood*. But here ſenſe and reaſon, as well as all lights and helps of Scripture, muſt ſtand aloof, and not approach near theſe Myſteries. As in former times the *Manichees*, an infamous ſort of Hereticks, did believe, that [l] the Body of Chriſt was in the Sun, and in the Moon, and on the top of every Tree; *Papiſts* bring it lower, to every little crum of bread, and drop of wine, which they have conſecrated after their way. And as if you could fancy *David*, with his proportionable and comely Body, ſuch as you may probably conceive he had, running before his Enemies under the skin of a ſmall Flea, becauſe he ſaid once, *The King of Iſrael*, that is, *Saul, is come out to ſeek a Flea*, that is, *David*, 1 *Sam.* 26. 20. theſe men believe, at leaſt they teach, that the na-

[k] *Bell. de Miſſ. l.* 2. *c.* 25. *Par.* Ad loca ex Paulo, *l. S. Auguſt. l.* 20. *cont. Fauſt. c.* 13.

tural

tural Body of *Chriſt*, being ſtill as entire, and as big, as either it was upon the Croſs, or as it is now in Heaven, lies hidden under the figure, and within the quantity of ſmall *Wafers*: and that theſe being conſecrated, it may be on thouſand Altars, and every one of them bruiſed into as many pieces, the ſaid Body both is *entire and whole* in every one of them, and for all this, is *one* in all. This is it which they call, to be under the *Sacramental Forms*; which the Apoſtle never meant, as they ſay (and they ſay true, nor ever did a ſober man) when he ſaid ſo expreſly that Chriſt never was offered but *once*. And theſe ſayings (call them, and think of them what you pleaſe) are the main Props that do ſupport the moſt ſolemn worship of *Rome*.

Certainly it is very hard, that Catholick worship muſt fall, unleſs it be kept up by theſe *Manichean* fancies and dreams. Yet can they not ſerve half the turn; nor reconcile the Maſs with Scripture. For how could the Apoſtle, with any either diſcretion or candor, abſolutely deny, that Chriſt was ever offered more than *once*, reſerving in his own breaſt theſe limitations which no man could have gueſſed at, *viz. in his own shape*, or *with effuſion of Blood*: or *to redeem*; if he be

be as *really* offered every day a thouſand times at Maſs, *under the Sacramental ſhape of Bread* (and under his natural one too, for that excludes not this) or *without ſhedding Blood*: or with an intention of *applying* what he hath done, when he offered himſelf for to *redeem*? Will any conſcientious and ſincere man affirm poſitively, that he never went, or went but once to *Rome*, if he go thither effectually every year under the *habit of a Pilgrim*? Or will any true and judicious Hiſtorian ſay again and again, that *Alexander* never fought but once in his life, becauſe *he was wounded* but once? Or will this wounded Prince perſwade his Chirurgeon, that he never came to him but once, to wit, when he had made him a plaſter; when as it is moſt certain, that ſince that time he came to him every morning to *apply* it? Such mental reſervations may be eaſily allowed in one who never went to *Rome* above once *in very deed*; or never fought above one *Battel* in the *Field*; altho he had made many ſuch Journeys *at night in a dream*, and fought ſeveral Battels *upon the Stage*. In like manner one may affirm very honeſtly, that he never ſaw the King but once, tho he ſees him often in his *Picture*: and that Chriſt never was offered but once, to wit, really upon

upon the Croſs, tho he be offered every day *myſtically* in the holy Communion. But in Voyages, and Battels, and Offerings equally *real and true* (for they make Maſs to be as real and true an offering of Chriſt, as that on the Croſs) ſuch a diſtinction as this is too equivocal for an *Apoſtle*; 'tis ſcarce fit for a *Jeſuite*. But what more follows is yet worſe.

CHAP. V.

What vile and low value the Sacrifice of Chriſt is reduced to, by being reiterated at the Maſs *Oblation.*

THIS *Maſs Oblation*, which by its ſtrange *preſuppoſal* contradicts both Senſe and Reaſon: and by its pretended *Reiteration* affronts the expreſs words of holy Scripture, as I have ſhewd; diſhonors alſo, and viſibly deſtroys the infinite worth and dignity of that everlaſting Sacrifice, which it pretends to reiterate.

For, if that firſt and eternal Sacrifice, which Chriſt by his *eternal ſpirit* offered once upon the Croſs, have all that both *ſufficiency* and *efficacy* which can be procured by a Sacrifice: nothing is left that can be done by a ſecond, and ſo

Maſs

Maſs Sacrifice is out of doors; or if this *ſecond* be needful, it muſt be needful to ſupply ſomewhat that wanted in the *firſt*. *For if the firſt*, ſays the Apoſtle (whether Covenant, or Sacrifice, it is all one) *had bin faultleſs, then ſhould no place be ſought for the ſecond*, Hebr. 8. 7. S. *Chryſoſtom* [a] is full and eloquent to this purpoſe. *To be offered*, ſays he, *is a conviction againſt the ſinner: But to be offered more than once, is an evidence of weaknes againſt the Oblation it ſelf, &c.* So Roman Maſs is a reproach to the infinite value of Chriſt's Oblation, being viſibly grounded on this plain blaſphemy, that Chriſt's Oblation upon the Croſs was defective.

To this Maſs Prieſts confeſs, that the Oblation upon the Croſs is all ſufficient, and ſo needs not to be reiterated, *as far as to redeem*: But they maintain withal [b], that this *redeeming* is beneficial to no body, unleſs it be applied by Maſs.

Hitherto this Doctrine hath bin the moſt ſucceſful piece of wiſdom that Roman Clergy could have thought of. For as they have this *Maſs Offering* in their own hands, thereby they pretend to diſtribute to whom they pleaſe, that vaſt treaſure of Redemtion which the Sacrifice of Chriſt hath purchaſed, and

a *S. Chryſoſt. Heb.* 10. *Hom.* 17. b. *Bellarm. de Miſſ. l.* 1. *c.* 25. *Par. Unum ut.*

which

which their Maſs (as they ſay) muſt apply. *For*, ſays *Biel*, *as the Pope hath by virtue of his ſupremacy the power of managing the treaſure of the Church, and of giving ſometimes a moſt plenary Indulgence, ſometimes an Indulgence for the third part of mens ſins*, &c. *So many Biſhops and Prieſts, becauſe of the noble office which they have in the Church, apply either to this, or that man, the fruit and virtue of the Sacrifices which they offer.* Scotus had ſaid as much before. d *It belongs not*, ſays he, *to God alone, but alſo to the Prieſt, to diſtribute the benefit gotten by the Sacrifice: becauſe as it is in his power to determine his intention, whether he will offer for this, or that man: ſo it belongs to him to determine, to whom he will communicate what is gotten by virtue of that Sacrifice.* And the Angelical Sum in fewer words; *Maſs is beneficial to them to whom the Prieſt hath an intention to apply it.* So by virtu of this applying Sacrifice, hath the Church of *Rome* eaſily got into her hand another virtu of applying unto her ſelf all the earthly Emoluments, which men, ſtanding in need of mercy, are tempted upon this account, to exchange for ſuch hopeful *Applications*. Hence came theſe brave *Intentions* to be bought at the deareſt rate; and Altars fit for that pur-

c *Gab. Biel in Can. Lect.* 26. d *Scot. Quodlib.* q. 20.

poſe

poſe, as beſt attractives of bleſſings, to multiply. And the uſe of holy Communion, by the due participation of it, as difficult and dangerous, to grow out of common fashion, and in a great meaſure to ceaſe.

It is pity that this proſperous Policy hath neither common Juſtice, nor common ſenſe, nor tincture of Divinity to color it ſelf.

1. No Juſtice; for the Sacrifice of the Croſs, being by Chriſt offered unto God by way of Redemtion, and payment for men kept in priſon for debt; if another Sacrifice be needful, then are two full *Payments* required for one *debt*; and *Chriſt* having fully ſatisfied Divine Juſtice by one Sacrifice, muſt again offer a ſecond as good as the firſt, that this firſt may be applied to whom it is intended: juſt as if after I had paid the whole *Sum* that my Friend is purſued for, his *Creditor* would have him or me pay again the like ſum, that the firſt may be his diſcharge. The waies of *God* are infinitely juſter than *Mans*, and yet no man is ſo unjuſt.

2. No common ſenſe. For how can any thing be properly applied to a man by being offered, and in a manner applied to God? Is that *Balm* well applied to ones wounds, who lies ſick in *Samaria*,

maria, by being ſent back again to the Phyſitian who lives and prepares it in *Gilead*? Or can my Soul be made clean with that Blood which I deſire the Prieſt not to wash me with, but to carry to the Altar? Or if you go to *Legal Applications*, which I ſuppoſe in this matter are more conſiderable; Whoever heard that *Gifts* and *Legacies* (and ſuch are the Mercies which we acquire by the Sacrifice of Chriſt Jeſus) can be made ſure to any man, when he returns the Will, or other deeds containing theſe favors into the hands of the Giver? Liberties, Priviledges, and Graces conferr'd in general, are certainly applied to this or that particular man, when he both thankfully *accepts* of them, and beſides the accepting, performs the Conditions, which are required by the Grant. For example, *God hath ſo loved the World, that he gave his only Son, that whoſoever believes in him*, &c. John 3. 16. *Repent and be baptiſed, and you ſhall receive Remiſſion*, &c. Act. 2. 38. *If we walk in the light, the Blood of Chriſt cleanſes*, &c. 1 John 1. 7. Theſe are general donations granted to men, which, beſides the general Grant, are firſt determined by God himſelf to ſuch among all men, as will *believe*, *repent*, and *walk in the light*: and

ſo

ſo applied to every ſingular perſon by himſelf, by conſtant acts or habits of *Believing*, *Repenting*, &c. And thus theſe *Duties*, and not the *Maſs*, are the proper means of applying and appropriating to our ſouls what ever God the Father hath given, or the Sacrifice of his Son hath purchaſed. But as for offering the Body and Blood of Chriſt to God; if it were recommended as proper to do any thing, it could not be to apply it to the perſon who offers it; but to God, whom it is offered unto, and who hath no need of that Blood.

3. Finally, I ſay that this applying Oblation cannot ſubſiſt with any true Divinity. Among ſo many ſorts of Offerings which were preſcribed by God's Law, you cannot find a Sacrifice whereof the fruit and benefit was ever applied by another Sacrifice in reference to a perſon or thing entirely forein to, or diſtant from the Votary. The worshipper had it applied, either by the ſprinkling of the Blood which the Prieſt ſprinkled down upon him, not thrown upwards to God: or by the eating ſome of the Flesh, which in ſome Sacrifices was given him: or by his own proper *Acts* before and after the Sacrifice, as washing, laying of hands on the Victim: or farther, he perfected his propitiation

pitiation by Confeſſions and Prayers: to which allude and correſpond *the ſprinkling of the Blood*, Hebr. 12. 24. *The Blood of ſprinkling*, 1 Pet. 2. Wherewith the Saints make their *Robes white*, *Rev.* 7. 14. And therefore it is a ſprinkling that falls down from God upon man, who ſtands in need to be made clean: and not from man upwards to God, who, to be clean, needs no washing. Or elſe by the act of *believing*, men recommend themſelves; which both under and after the Law, hath bin allowed to be the beſt way of either *eating* or *laying* hands on the Sacrifice. And laſtly, with all theſe proper applying acts and methods of procuring grace and favor, is the uſe of the holy Sacraments, which the Roman Prieſts cannot deny [f] to be the proper means inſtituted purpoſely by Chriſt, both for the remiſſion of ſins, and ſanctifying of the ſinner. And herein, either forgetting themſelves, or being forced by plain truth, they will ſometimes [g] confeſs, that their pretended Sacrifice is inſtituted for ſomewhat elſe, rather than either for *applying* remiſſion of ſins, no, not theſe very ſmall ones, which they uſe to call venial: or for inveſting the ſinner with

[f] *Suarez. de Euch. Diſp.* 79. *Sect.* 3. *Par. Ex his ergo omnibus*
[g] *Ibid. Par. Dico ſecundo.*

any

any firſt or ſecond Graces (which are the two main benefits of the Sacrifice on the Croſs) and are ſo ingenuous as to acknowledge *that in all the Scripture there is not one word ſpoken of any ſuch Inſtitution or Promiſe.*

But ſhould we ſuppoſe, though it be againſt all reaſon, that this Sacrifice of Maſs is abſolutely neceſſary to the applying that of the Croſs; yet, ſince Roman Prieſts make them equal and infinite in [h] their intrinſecal value, the ſame Chriſt being, as they ſay, [i] both here and there, the principal *Sacrifice* offered, and the principal *Prieſt* offering, 'tis as much againſt the infinite Dignity of the one, as of the other, to be offered more than *once*.

They plead, that [k] on the Croſs *Chriſt* immediately made an oblation of himſelf: whereas at Maſs he offers himſelf by the mediation of an inferior *Prieſt*, who is not of the ſame worth with Chriſt. Therefore I ſay, ſince it is ſo, they ſhould do well to leave Chriſt the whole adminiſtration of his Prieſthood, at the right hand of his Father; where without any help of Men, or Angels, he is by himſelf both entirely preſent, and infinitly endear'd to God: and not

h *Becan. de Sacrif. q. 5.* i *Concil. Trident. Seſſ. 22. Can. 2.*
k *Bellarm. de Miſſ. l. 2. c. 4. Par. Secunda ratio igitur.*

to

to invade this abominable office, of reducing the immenſe dignity of his Sons alſufficient Sacrifice, to the low and narrow compaſs of a Maſs Prieſt's Oblation. Certain it is, the Maſs muſt be a moſt deep and black myſterie, if it be more effectual through the unworthineſs of a poor Prieſt officiating, to reſtrain the infinite merits of Chriſt; then are the merits of Chriſt therein exhibited, towards the enlarging the little worth of the ſaid Prieſt. Hitherto no man hath ſeen an high mountain brought down to the ſmall dimenſions of a grain of muſtard-ſeed by any appendant circumſtance; nor a Jewel worth all the world, when it is given by the Maſter, fall to the vileneſs of a ſtraw, for being preſented by a Servant.

Yet ſuppoſe, if you pleaſe, that the infinite intrinſecal value of the Sacrifice of Jeſus Chriſt could be ſwallowed up ſo, and depreſt at Maſs by the means of the Prieſts, who now officiate; certainly that firſt Maſs, which, they ſay, Chriſt celebrated at his laſt Supper, could not be ſo. Since then the Sacrifice on the Croſs cannot be reiterated without a prodigious ſacriledg, becauſe it was infinite, and ſo left nothing to be done by another *redeeming* Sacrifice; how is it poſſible, that this *applying* Sacrifice, which,

which, if true, is equal to the *redeeming* both in reſpect of the *Thing offered*, and of the *Prieſt offering*, that is, Chriſt offered there alſo by himſelf, inſtead of *applying* infinitly, as the other *redeemed* infinitly, should leave this work of application ſo incompleat, as to require a million of other Sacrifices of the ſame kind to ſupply it?

If they reply, as *Bellarmin* and others do, out of their common Doctrine, [l] that this infinit Sacrifice produces no infinit *application*, becauſe of the *Will* and *Inſtitution* of God, who hath ordered it otherwiſe; they should do well to produce ſome *Evidences*, or at the leaſt ſome words tending to this *Inſtitution*.

Jeſuit *Suarez* [m] maintains, that this *applying* Sacrifice procures by it ſelf no remiſſion of mortal ſins, *becauſe*, ſays he, *neither Law nor Promiſe can be shewed to this purpoſe: and that ſupernatural Myſteries muſt not be rashly obtruded without ſome revealed Principles*. And he ſays well. Therefore I ask on this ſame ground, where is the *Law* or revealed *Principle* that doth reſtrain the virtu of a Sacrifice, which is originally infinit, to the weak and uncertain remiſſion of ſome

l *Bellarm. de Miſſ. l. 2. c. 4. Par. Tertia ratio. Salmeron de Miſſ. Privat. Tract. 33. Par. Quod ſi urgeas.* m *Suarez. de Sacrif. Diſp. 79. Sect. 3. Par. Dico ſecundo.*

few

few temporal punishments in the other World, or, but with much ado, of some few venial sins in this? Is it a thing easily to be imagined, that God should refuse to take this Oblation of his Son, for what it is really worth? and that our heavenly Father, who is so gracious toward all his other children, as to set an high rate on the smallest thing they can give, (witness the Widows mite, and the Disciples cup of cold water) is so severe to his only Son, as to take at an under value his very Body and Blood? Certainly God the Father hath abundantly asserted his love and respect for his Son in this behalf, when he hath accepted of one Oblation of his upon the Cross, for a Sacrifice of an everlasting virtu, to satisfie the most implacable justice, to expiate the fowlest sins, to wipe off the guilt of the whole world, and to redeem without any exception all men who come to him. So that if any one man perish, it is not for any want in the Sacrifice, which either some other, or the same, being reiterated must supply: but it is for want of *coming*, that is, of faith and repentance in the sinner, to make use of the Sacrifice. Therefore, if the Sacrifice of the Altar, as they call Mass, were the same Body and Blood as they pretend, which the same Priest

our Lord Christ had offered at his last supper for application of his merits: that one application should as well serve for all, in the eyes of God Almighty, as one *Redemtion* hath don.

And when they alledg, that men do fall and sin daily, and therefore stand in need of daily applying; it is certain, that both infinit *Redemtion*, and infinit *Application* may equally coextend themselves to the daily wants of sinners, in what time and place soever they live. At least, when they are gon to Purgatory, where, as they say, they sin no more, one application after their departing might do the deed, and spare a million of Masses, which are daily paid for in behalf of those distressed souls.

This multiplication of Masses must in all reason depress Christ's Sacrifice, as much beneath that of *Aaron*, as by the Apostles account, *Hebr.* 9. and 10. its Unity raises it above the Levitical oblations. And if the Apostles argumentation was well grounded, to demonstrate the excellency of Christ's Sacrifice above that of *Aaron*, because that was offered but once for all, and this once every year: I may on the same ground demonstrate as well the excellency of the Sacrifice of *Aaron*, above that of *Melchisedek* (which in their account

count is *Mass*) because that was offered but once a year, whereas this is offered every day.

In the order of *Aaron*, one Lamb was thought sufficient for one morning: one oblation of Shewbread for one week: one Sacrifice at the new Moon, for one month: one sacrifice of Expiation, for one whole year: and if a man, in a private capacity had transgressed against the Law, most commonly one sacrifice was thought sufficient for the legal transgressions of this one man. But here by the present Roman Law, the Lamb of God, the antitipe and completion of all *Aaron*'s sacrifices, which, according to the order of *Melchisedek*, should be offered but once, and by one Priest, is, as they pretend, really offered more times in one morning, than there were Lambs or Goats throughout all *Juda* ean'd or faln in one year: more Masses sung, that is, as they take it, more offerings of Christ's Body made, it may be, for one single man, than either Bulls or Rams were offered heretofore at any time for the whole people of *Israel*. And, which is worse, when all this is don, that is, when for these many thousand Masses, ten times as many thousand miracles have been wrought, (so slender an opinion have they of the Body of Christ

thus offered) they are not ſure that all is don: becauſe the rate of the infinit worth of Chriſt thus offered by them, as it ſtands depretiated by the interpoſition of the Prieſt, is both ſo uncertain and ſo ſmall, that the Roman Church muſt ſupply this great defect, by great numbers. Inſomuch, that whoſoever will impartially conſider, how many Churches, and Altars ſometimes, are taken up about one ſoul, will rather take theſe ſacrifices to be after the order of *Balack*, who offered upon the top of every hill he could get, *Numb.* 23. 1. 14. 27. and withal did avail nothing; than after the order of *Melchiſedek* and of *Chriſt*, who, as far as Scripture can teach us, never offered but once, and in one place.

It is a moſt ſad thing to ſee Chriſt, and his whole ſacrifice, to be made leſs than a Popes Bull, that is able at one blow, to remove all punishments from one, and as ſome think alſo ſweep off clear all his ſins. It is worſe than ſad, for it is abominable what ſome ſay, that of 28 ſteps or ſtones, which once were in the houſe of Pilate, and now in a Chappel at *Rome*, any one, if it be humbly kneeled upon, hath the priviledg of delivering one ſoul, becauſe Chriſts feet, they ſay, touch'd it once: and yet Chriſt's whole Body and Blood at Maſs hath it not.

As

As for *Impetration*, which is the proper end, that, as ſome [n] ſay, Maſs is directly good for; it is as ſhort, and as narrow, as the pretended *Application*. Roman Prieſts ſpare no words, that can exalt in general Maſs ſacrifice: for they make it to be *Satisfactory*, *Propitiatory*, *Impetratory*, &c. But when they come in particular to conſider the buſineſs, they are conſtrained to make it as thin in every particular, as in general they made it full. For they will tell you plainly, firſt, that Chriſt, whether as *offering*, or *offered*, is not there in [o] a condition of either *deſerving*, or *ſatisfying*: and ſo upon this account Maſs is neither a *meritorious*, nor *ſatisfactory* ſacrifice. Secondly, that of two effects that Maſs can produce, to wit, *applying*, and *Impetrating*, the firſt is much ſhort of remitting [p] any one ſin; and that it can go no farther, than removing of ſome temporal punishments: and yet how far thoſe are removed, they cannot tell. The ſecond, that is *Impetration*, is uncertain; [q] and if it chance to be certain, 'tis not by vertu of Maſs ſacrifice, but of the good Prayer that attends it. So

n *Bell. de Miſſ. l. 2. c. 4. Par. Secundo probatur.* o *Becanus de Sacr. q. 11. n. 6. Tertia conclus.* p *Suarez. in 3 p. Diſp. 79 ſect. 6.* q *Suarez. ibid. ſect. 2. Par. Differentia tertia. Becan. de Sacrif. q. 12. Par. Dices fundatur.*

it is the good Prayer that doth the deed; becauſe it is grounded upon promiſe, (and Maſs is not,) and what Maſs contributes, is only in general, to make Prayer more ſolemn, and more favorable. *This is the goodly price that Chriſt is priſed at of them*, Zach. 11. 13. Amongſt many reaſons Roman Prieſts have, to bring their Maſs to this uncertain and low rate, the moſt probable are; becauſe otherwiſe, if a Maſs could produce an effect anſwerable to the infinit worth of Chriſt there both offering, and offered, 1. *Una Miſſa totum evacuaret Purgatorium*: [r] that is, one Maſs alone would would make clean work in Purgatory, and pull out thence all living ſouls: which *Thomas* takes for [ſ] an inconvenient abſurdity. 2. Monaſteries, Chappels, and Altars, founded for continual ſinging of Maſſes, would be altogether inſignificant and uſeleſs. 3. Prieſts, who are paid for three hundred Maſſes, might do all what they have to do, in one; and thereby fall to idleneſs: and on the other ſide, the people coming to underſtand this Myſtery, would never buy more than one Maſs.

To avoid theſe and many other like

r *Alph. Salmero de Privatis Miſſ. Tract. 33. Par. Quarto probatur à poſter.* ſ *Salmero ibid. Them. in 4. Diſt. 45. q. 2.*

incon-

inconveniencies, they have so well ordered the value of Christ's Body and Blood, that unless a priviledged Altar, or som Indulgence help it forwards, it amounts not to the vertu of the Virgin *Mary's* [t] *small Office*: not to the worth of a Pilgrimage to *Lauretta*: nor of a piece of the old Cross: nor scarce * of an *Agnus Dei*, made of wax: nor to one sprinkling of Holy-water, if that be true, which *Thomas Aquinas* thinks [u] probable, that either the very going into a consecrated Church, or the sprinkling of this blessed water, is enough to remit venial sins. And so among the twelve Remedies prescribed against this sort of light offences, [x] *Digna Communio*, and, *Aquæ benedictæ asperso*, that is, The Blood of Christ worthily receiv'd, and Holy-water, march together. But however, all these things are so admirably well contrived, and as it were compacted, that, though Mass be commended (which is sufficient to invite buyers) in the beginning, as a most propitiatory sacrifice: these *Propitiations* are, (when paid for) reduced to such a compass, that four thousand of these Celestial victims, (as they call them) well said, and well paid

[t] *Al. Gazæus Offic. B. M. p. 69.* * *L. 1. Ceremon. Cur. Rom. titul. 7. sub fin. Par. Balsamus, & munda, &c.* [u] *Thom. p. 3. q. 83. a. 3. Par. Ad tertiam. Gratian. de Consecr. dist. 3. Aquam sale.* [x] *Pet. de Pa. dist. 6. Quarti.*

for in the behalf of one ſoul, ſhall make but ſuch a progreſs, as will not ſtop the ſale of as many more.

To ſuch idle purpoſes is the bleſſed Savior fetch'd down, and offered up, at every ordinary Maſs. I ſay *ordinary*, for there are ſom Altars, as at St. *Peters* in the *Vatican* for example; and alſo ſom ſignal daies; as when the heads of St. *Peter* and St. *Paul* are shewed; or when ſuch and ſuch Churches, at *Rome* eſpecially, were conſecrated; which, by the liberality of Popes; out of the publick ſtock or treaſure, may enrich one Maſs, that is one real offering of Chriſts Body and Blood, with more Bleſſings, and Pardons, than thouſand other Oblations, of the ſame both nature and worth, could procure upon any ordinary occaſion. Thus Popes make good, what ſom Jews dream, that the *Son of Joſeph lies ſtill hidden within the gates of the Romans*: they might have ſaid, within their Churches; ſince there he lies in a condition of being helped up, with the additional ſatisfactions of his own *Apoſtles*, and, which is more shameful, of begging *Monks*, who make up that treaſure, whence he gets this ſupply. And thus much concerning Maſs, as pretending to offer Chriſt.

CHAP.

Chap. VI.

Concerning Mass, *as pretending to sacrifice Christ; and what an horrid Mystery Mass were, if it were true.*

Because it was the general custom of primitive Christians, never to receive the Holy Sacrament, but after they had made their *Offerings*, out of which the two Elements of *Bread* and *Wine*, being [a] set apart, and consecrated, and then by an ordinary manner of speech, called [b] the *Body* and *Blood* of Christ; the Word as well as the *Act* of *Offering*, got so large and common a use in two distinct Offices, as to signifie the whole Service, which St. *Augustine* more distinctly calls *Offering* [c] and *Receiving*: that is *offering the* Bread and Wine before, and *receiving* part of it after it was consecrated. And really the whole Service was little more than a continued *Oblation*. For Christians before the Sacrament offered their Gifts, and after it, offered their prayers, their praises, and themselves. And this was the constant and solemn Oblation of the Church, until dark and stupid Ages, which by degrees

a *Ordo Rom. Qualiter celebrandum sit.* b *S. Aug. Ep.* 23. *Ad Bonif. Facund. Hermian. l.* 9. *c.* ult. c *S. Augustin. Ep.* 118. *ad Januar.*

have hatched *Tranſubſtantiation* in the boſom of the Roman Church, have at laſt improved it to this horrid direful ſervice, which mainly aims at this, to offer upon an Altar, not the Bread and the Wine as before, but the very Body and Blood of Chriſt.

And becauſe theſe public Offices about the holy Sacrament, are in antiquity commonly called Sacrifices, [d] as being ſtanding *Memorials* of the true Sacrifice of Chriſt; the Church of *Rome* is now pleaſed to miſtake theſe *Antitipes* and *Repreſentations*, as the ancient Church calls them, of the ſufferings of Chriſt, for Chriſt himſelf repreſented by theſe Antitipes: and upon this miſtake she now builds up Altars in every corner of her Temples, thereon not only to *offer*, but alſo to *ſacrifice* the Son of God.

This Act of *Sacrificing* goes much further than that of *Offering*; and I make no doubt, but it will amaze any man, whether Chriſtian or Turk, whoſoever will but conſider what it is properly and really to *Sacrifice*.

Sacrifice doth require, beſides and above *offering*, theſe 3 things eſpecially, as [e] *Bel-*

[d] *S. Chryſoſt. Hebr. Hom. 17. Conſtitut. Apoſt. l. 5. c. 13. Euſeb. de Demonſt. Evang. l. 1. c. ult. Greg. Nazianz. Oratione 11. de Sorore.* [e] *Bellarm. de Miſſ. l. 1. c. 2. (Et id vere probat).*

larmin,

larmin, and others confeſs. 1. An *Altar*, whereon to lay the Sacrifice. 2. A *Prieſt* ſolemnly ordained to offer it. 3. A real *Change* and *deſtruction* of the thing ſacrificed. For example, the Iſraelites in the wilderneſs did *offer* to God many things, as Gold, Braſs, Wool, &c. which none can properly ſay to have bin *ſacrificed*, theſe men being no Prieſts. And *Aaron*, who was a Prieſt, is ſaid, *Numb.* 8. to have *offered* the Levites, as an *Oblation* to the Lord, and not to have *ſacrificed* them, becauſe theſe men were only appointed to ſerve the Lord, but not appointed to be ſlain. Whereas all things, without exception, that were properly ſacrificed, were in order thereunto, deſtroyed one way or other, either by being killed, if they had life: or by being burned, as Frankincenſe, and ſuch other ſolid inanimate Subſtances: or by being ſhed, as Water, Wine, &c. And the true reaſon, wherefore ſuch things as are ſacrificed, are thus deſtroyed, is, as *Bellarmin* himſelf *f* confeſſes, becauſe *Sacrifice* is the higheſt Declaration we are able to give of our ſubjection to God, as ſoveraign Maſter of life and death: and ſo this great ſervice requires, that not only the *Uſe*, but alſo the very *Being* of the thing, ſhould be both

f Bell. ibid. Par. Octavo dicitur. Gabr. Vaſq. 3. p. Diſp. 220. c. 3. nu. 22.

made

made his, and proteſted to be ſo, by being really deſtroyed.

I am the more willing to borrow this piece of Divinity out of Roman Prieſts, both becauſe it is very true, and becauſe thereby they declare, that when they ſay, that their Maſs is a *true real Sacrifice* of the Body and Blood of Chriſt, they do not unadviſedly, and at random ſpeak it: but fully underſtand, and conſider what they ſay.

Firſt an *Altar* muſt be ſet up, For Sacrifices and Altars are ſuch relatives, as cannot ſubſiſt [g] one without the other. The foundation of this Altar, [h] muſt be ſom choice *Relicks*; as the Skull, or Arm of a Saint. The Lime and Sand muſt be conſecrated by a Bishop, whilſt the Maſons are laying it on. Then the Stone being ſet as it ſhould, Holy Water, Salt, Ashes, Wine and Hyſop, and ſuch other things, as are conceived good for cleanſing, muſt be fetch'd in. After that, all ſorts of Oils, Wax, Incenſe, Fire, &c. to qualifie this Table of Stone toward a *Conſecration*. Then with many *kneelings* and ſigns of the *Croſs*, God the Father Almighty is moſt ſolemnly called upon [i], *to enlighten or clarifie propitiouſly* that Stone, and to bleſs it

[g] *Bell. de Miſſ. l. 1. c. 2. Par. Sextum Argumentum.*
[h] *Pontif. Rom. de Conſ. Eccl.* [i] *Pontif. Rom. edit. Lugd. de Conſecr. Altar. fol. 146.*

with

with *eternal light*, and ſo enrich it with all graces, that he afterwards may be pleaſed to bleſs the Sacrifice of the Body and Blood of his Son that ſhall thereon be adminiſtred. Finally, come forth Indulgences, which ſomtimes will inable the the Altar towards the ſanctifying of the *Gifts*, in ſuch a large manner, that one Maſs ſung (that is in their account, one Sacrifice of Chriſt offered) thereon, may be worth, as to the benefit, ſom hundred other of the ſame Chriſt, when he is offered upon an ordinary Parish Altar.

Secondly, to wait at this Altar enters a Roman Prieſt, not with *Bread* and *Wine* in his hands, as did once *Melchiſedek*: nor with the *Blood* of Bulls or Goats, as did the High Prieſt of *Iſrael*: nor with his own *Body* and *Blood*, as Chriſt once did: nor with the holy *Myſteries* and *Sacraments* of that precious Body and Blood, as the Prieſts and Miniſters of his Goſpel muſt: But with a moſt ſpecial and extraordinary *Commiſſion*, which no Prieſts nor Men had before, to ſacrifice that very Body and Blood of Chriſt.

That this Body and Blood may be ready at hand when 'tis called for; the Prieſt ſtill hath about him an *infallible Character*, wherewith he works at any time he pleaſes to ſpeak but five words, ten great miracles,

cles. [k] Some reckon more, but these may serve for the most part. For 1. He must destroy and turn into nothing (which is against the whole course of Nature) or, which is worse, turn into the Body of Christ, the whole substance of that Bread which is before him. 2. He must make all the Forms, Colors, and Dimensions, that once did belong to the Bread, subsist by themselves. 3. He must contract the blessed Body of Christ, into the smalness of the least crum of Bread, that he can possibly break it to. 4. That same Body which is in the Priests hands, must at the same time be in Heaven, and in thousand other remote places. The 5. which is extreamly considerable, is (after the Body is once got into that room, which the destroyed substance hath left emty) there to fasten it so close to these thin forms which it is wrapt with, that it may never get out thence, as long as these Accidents are in being. And this is the miraculous *Union* which Cardinal *Cajetan*, [l] and others call *inconcevable* and *ineffable*: and [m] Som, almost *hypostatical*: and others, who will speak more soberly, [n] take it for a *supernatural Power*, which God gives to these weak Creatures, to keep and draw along with them the

k *Durant. Rational. l. 4. de sexta part. can. Par. Notandum est autem.* l *Cajet. Richard.* m *Alan. l. 1. c. 34.* n *Suarez. Disp. 52. Sect. 1.*

whole

whole Body of Chriſt, and conſequently Chriſt himſelf; that by this means the Prieſts may be ſure, that they lift up over their heads, or eat, or carry about that Body, which they and the people are to worſhip, whenſoever and whereſoever they carry about theſe Accidents. And certainly it is a great wonder, that theſe poor weak Colors and Figures, which cannot naturally ſubſiſt without ſubſtance, should be ſo ſtrong when they have none. Five other like wonders go to the Wine.

Then by the ſtrength of theſe miracles, comes up the Prieſt to celebrate, with theſe five words, *Hoc eſt enim Corpus meum*, and lays Chriſt down upon his Altar. The ſtrength of theſe words (with the miracles that attend them) is ſo great; and the *Character* of the Prieſt (holy or unholy, [o] it is all one) ſo infallible; that, whenſoever he pronounces them *all five*, and with due *Intention*, preſently [p] they do thruſt out all ſubſtance of Bread & Wine (let there be never ſo much of each [q] in an Houſe, or in a Tun, ſo the quantity be both certain, and limited to what the firſt word *Hoc* [r] can ſignifie) and in the place of this thus evacuated ſubſtance, forth-

o Suar. *Diſp.* 61. *Sect.* 3. *Par. Ultimum addendum.* p *Ibid. ſect.* 2. *Par. Dicendum vero eſt primo.* q *Thom.* 4. *Sent. Diſt.* 11. *Itſ.* 3. *p. q.* 74. *a.* 2. *Biel. Lect.* 35. r *Durand. q.* 6. *nu.* 6.

with

with the ſame words both thruſt in, and *unite*, that is, make the Son of God there ſo faſt, that the Prieſt afterwards may handle and order, as he pleaſes, this his *Celeſtial Victim*.

But firſt there ariſe great difficulties about the *manner* of conveying this Victim from ſo high a ſeat as the right hand of God, down ſo low as the Prieſts Altar. 1. Some, as *Scotus* [s] & *Bellarmin*, & the whole Order of St. *Francis*, would have it don by *Adduction*, that is, that Chriſt ſhould be really brought down from above where he is, and remain ſtill above nevertheleſs: But then this would not make what they call *Tranſubſtantiation*, but a *Tranſlocation* rather. 2. Some, as *Dominicus à Soto*, will have it by *Production*, that is, by an Act ſo powerful, as to produce effectually the Body of Chriſt, if it were not already produced: or as *Suarez*, [u] by ſuch a real *producing Act*, as *really produces the Body and Blood of Chriſt, by keeping it under the Sacramental Forms*: which way, in other Schoolmens judgment, is both [x] *falſe* and *impertinent*. 3. Other men deviſe other waies, which their own fellow Prieſts juſtly [y] condemn, both as impoſſible, and as apt to

[s] *Scotus 4. Diſt. 11. q. 3. a. 2.* [t] *Dom. Sot. 4. Diſt. 11. q. 2. a. 4.* [u] *Suarez. Diſp. 50. Sect. 5. Par. Quintus ergo.* [x] *Greg. de Valent. de Præſent. Chriſt. Diſp. 6. q. 3. Punct. 3.* [y] *Gabr. Vaſquez. Diſp. 181. cap. 12. num. 141.*

expoſe

expose their Religion to the scoffing of Heretics.

However, tho they cannot agree about the manner of coming by this Body: yet they agree among themselves, that one way or other, they will have it. So after that Christ is thus taken, the main business that remains more, is about the Act (an horrible one, if it be true) of bringing him to that *destruction*, which, as we have shewed before, a true real Sacrifice doth most essentially require.

Here the Priest at every Mass hath [z] five or six [a] several things to do. 1. To *offer* the Bread and Wine. 2. To *consecrate* it, and by this Consecration to *transubstantiate* them into the Body and Blood of Christ. 3. By certain express and formal words to *offer* up this Body and Blood. 4. To *break* and *mingle* them together. 5. To have them be *eaten*. Now which of these five Acts it is, that gives the blow, which properly makes the Sacrifice, is the great, and I think, indeterminable question among these tragical Actors.

The first of them, the *Oblation of Bread* and *Wine*, cannot be it; for, so say they, the great and ineffable Sacrifice of Mass, could be no more than a meer sacrifice of Bread.

[z] *Bell. de Miss. l. 1. c. 27.* [a] *Suarez. de Sacrif. Disp. 5. Sect. 2.*

The

The third, that is the *Oblation of the Body*, which comes after Conſecration, is not it neither; becauſe, ſay they, and they ſay true, when Chriſt had conſecrated his Body, he gave it his Diſciples to eat, *Take and eat, this is my Body*, ſo he had not time to *offer* it up to God his Father. I ſpeak all this out of their mouth.

Neither is it the fourth, that is the *breaking* and *mingling* of the Body and Blood together. For they ſay, it was broken only, that it might be diſtributed to the Diſciples. Hence it is, that if the Wafer happen to fall into the Cup, when the ſign of the Croſs is made over it, the Prieſt hath no need to take it thence for to break it. So they muſt ſeek their *Sacrificing Act*, either in the ſecond, or in the fifth, that is, either in *Tranſubſtantiating*, or in *eating* what they have tranſubſtantiated.

Some [b] will have it in the Prieſts *eating*. But others bring weighty reaſons [c] againſt it; as for example, that Chriſt, who firſt celebrated this Sacrifice, appears not in Scripture, to have eaten what he had conſecrated: and that the Prieſt cannot do this in the perſon of Chriſt, but in his own; becauſe he cannot repreſent Chriſt

b *Ledeſma. 1. par. 4. q. 23. a. 4. Cano. l. 12. de Locis c. 13. Soto in 4. Diſt. 13. q. 1. Bell. de Miſſ. l. 1. c. 27.* c *Becan. de Sacr. q. 6. Concluſ. 7. Quill. Alan. de Sacr. l. 2. c. 25. Cathar. Opuſc. de Sacrif. Palac. 4. Diſt. 8. Diſp. 1.*

eating

eating himself. Therefore Jesuit *Becan*, and others think, that their Mass Sacrifice must needs be don and perfected by their Act of *Consecrating*.

But here comes *Bellarmin*, and many more before and after him, who reject this, and say, that *Consecration*, or *Transubstantiation*, considered as an Act *bringing* or *producing* the Body and Blood of Christ under the forms of Bread and Wine, is rather a necessary *Antecedent* to the Sacrifice, as Incarnation was to the Passion, than the Sacrifice it self: And that to *sacrifice* a thing, is a great deal more than *producing* or *setting* it upon the Altar. Witness the Pope, whom they set sometimes upon the high Altar, there only to adore his Holiness more solemnly. Witness the very Sacrament, which, for being upon the Altar all the holy Friday, is nevertheless no Sacrifice. Witness, in a word, all Lambs and Goats in *Israel*, which, for being either ean'd and faln, or brought about the Temple, were not reputed actual Victims or Sacrifices till they were slain. And if Transubstantiation be considered under another notion, as it sets the Body by it self, and the Blood likewise by it self; and by this separation, would really make that perfect destruction which the Sacrifice requires, (were it not for another Miracle, which they do call *Concomitancy*, whereby

Body

Body and Blood follow one another perpetually) Cardinal *Bellarmin* ſays to this moſt wiſely, that, ſince the Concomitancy hinders the real ſeparation and deſtruction, it hinders the real Sacrifice, and that the Angel, *Gen.* 22. 12. who kept *Abraham* from ſlaying his Son *Iſaack*, tho ſet and tied on the Altar, and thus far made an Oblation, kept him likewiſe from making him a Sacrifice. They alſo ſay, that *Tranſubſtantiation* is not an external viſible Act, ſuch as an external publick Sacrifice muſt needs be: nothing appearing more viſible during the Tranſubſtantiation than before: Therefore both this viſible appearance, and this deſtruction, muſt be ſought for in the eating. The truth is, that which is neceſſary to make Maſs a real Sacrifice, is in neither: and they themſelves moſt clearly demonſtrate it one againſt another. So, none of theſe five Acts aforeſaid, being taken one by one, can ſerve their turn, as to that *real Deſtruction*, which they ſtand for.

Nevertheleſs, rather than to be put to a ſtand, and want a Sacrifice, they will put all theſe acts together, and order one way or other the whole matter ſo dextrouſly, that, before their Maſs be over, the Son of the living God (here both *Melchiſedek* and *Aaron* may rent their clothes) ſhall lye under

under their hands, *mortuo d modo*, that is, in the most pitiful condition of a dead man: and tho the Priest doth not radically destroy his life, when by his Consecration, he sets the Body in one place, and the Blood in another, because Concomitancy prevents that actual *separation*, which otherwise would be to *e* him an actual *death*: yet he takes from him so perfectly, all sense *f* and use of life, that without a continual Miracle, as long as He is in hand, or in his *Pix* (that is a box which they keep Him in) he can neither breath, nor feel, nor move, *g* so much as one finger. All his internal *h* senses and faculties are so mortified and bound up, that he apprehends nothing, nor can make any ordinary use of his understanding *i* or reason. This poor victim can see neither the hand that holds him up, nor the poor people that kneel about him, nor the Alter he lies upon: a Church or a dunghill is all one as to his knowledg. He cannot *k* so much as see himself; or if it be imagined he doth, by vertue of the feign'd Concomitancy; 'tis to make him so much the

d *Marat Disp. 25. sect. 2. Vega de Miss. Thes. 22. & 23.* e *Ap. Bell. de Miss. l. 1. c. 27. Par Alii volunt.* f *Suarez. Disp. 53. sect. 3.* g *Becan. de Sacram. c. 19. q. 3. concl. 2. Suarez. Disp. 52. sect. 1. Par. Dico tertio.* h *Bec. ibid. q. 5. prima conclusio.* i *Suarez. Disp. 53. sect. 3. Par. Ultimo constat.* k *Suarez. Disp. 52. sect. 3. Par. Dico primo.*

worse

worſe, by ſeeing and feeling this ſad condition, which Maſs pretends to bring him to. He hath no manner of ſtrength left to help himſelf. He falls unleſs he be held up; and when [l] he is faln into the dirt, as it may happen, there he muſt lye, unleſs ſom body takes him up; or a puff of wind [m] blows him away: or a bird, or a mouſe catches him: for it is among Maſs Prieſts a clear caſe, [n] that any kind of beaſt, as rats, dogs, *&c.* that care for bread, may as really eat the bleſſed Body of Chriſt, as they can themſelves. To this paſs comes the beſt and higheſt Service of the Roman Church, and thus is Chriſt honored at Maſs.

l *Miſſ. Rom. De defectibus in Miniſterio. n. 15. Suar. Diſp. 46. ſect. 8. Par. Sequitur ſecundo.* m *Miſſ. Rom. De defectu panis. n. 7. Suar. Diſp. 85. ſect. 1. Par. Sexto evenire poteſt.* n *Gabr. Vaſquez. p. 2. Diſp. 195. c. 5. Par. Verum non eſt quod neg.*

CHAP. VII.

That this Sacrifice of Maſs cannot be celebrated, without an horrid cruelty to the Son of GOD.

AS when *Abſalom* attemted to rebel againſt his own Father, and in order to this rebellion, had invited as many friends as he could, to a ſacrifice and feſtival, the Scripture ſays, 2 *Sam.* 15. 11. that two hundred of them followed him in the *ſimplicity of their hearts*, knowing nothing of his deſign; It is certain that the Church of *Rome* hath thouſands, who know no more of what is intended at Maſs, than did theſe two hundred of *Abſalom*'s horrid attemt, when they went after him to *Hebron*. They commonly hear or know about Maſs, as much as theſe good word, *Real preſence*, *Public worship*, *moſt holy Sacrament*, *High myſteries*, and ſuch like engaging expreſſions may diſpoſe their minds to imagin. Their leaders will not fail to acquaint them, with what is more plauſible in every part of their Religion: but as ſom ſay of the Jeſuits, that they make Chriſtians in the *Eaſt-Indies*, without telling them one word of Chriſt ſuffering, which is the true foundation of Godlineſs: Roman Prieſts are as wiſe in theſe

these parts, & keep their followers as great strangers to all particulars, which might justly scandalize them: tho these particulars make the very essence of their Mass.

Certainly Roman Catholics may be as good and tender hearted as other people: and if they were well perswaded, that, whensoever they go to Mass, it is to see others, if not themselves, swallowing up a man alive, they would not less abhor that Cyclopical action, than their Priests do somtimes [b] whensoever by som illusion or other, their wafers do appear to them as mans flesh.

But whether it appears so, or not, if it be really so, no mother would eat the least bit of the flesh of her son, if she thinks it minced with other meat: much less would an honest Christian the whole body, with bones and all of his Savior, tho he saw it not, yet thought it disguised, and really hidden under the white color of a wafer. Nor may we palliate this horrid attemt with thinking, that Christ commands us to *eat* him, S. *John* 6. in any other manner, than to *tast* God, *Psal.* 34. 8. nor that we must at the Holy Communion, *eat* Christ, in any other guise, than we are both said and bidden at the holy Baptism, to *put on* Christ. *Rom.* 13. 14. *& Gal.* 3. 27. for

[b] *Thomas in 4. Dist. 10. q. 1. a. 4.*

neither

neither is here Christ a mantle to be put about our shoulders; nor there any sort of *flesh* or meat, to be swallowed down our stomacs: this is no work, says S. *Augustin*,[c] either for the palat, or for the teeth. *By this manner of speech*, says the same holy Father, [d] *Christ doth not enjoin us to eat the flesh of the Son of Man, (for he should seem thereby, to enjoin a cruel action) but to partake his passion, and to let this sweet and saving Meditation sink deeply into our minds, that his flesh was crucified for us.* And if they were most brutish men, who could thus mistake his meaning at *Capernaum*, where then it was not so apparently impossible, but he might be eaten by mad men; what madness should this be, now to mistake it thus again, and to think that after his Ascension, which takes away this possibility, (as he did alledg it, as [e] S. *Augustin* takes it, both to clear his meaning, and to undeceive them) he should be eaten every day by Christian and sober men? And I would ask of them, who like well this *eating*; and do call it spiritual, because it neither bruises, nor mangles what they eat; whether the whale, that devoured a whole man (namely *Jonas*) at one bit, was a less beastly devourer than the bears, that

c *August. in Psal. 98. ut sup. in Joh. Tract. 26. & 27.*
d *Id. de Doct. Christ. l. 3. c. 16.* e *Id in Joh. Tract. 27.*

in the time of *Eliſha*, did tear and eat children in ſmall pieces?

However I do ſtill entertain this honeſt opinion of the Romiſh laity, that when they go to Maſs, their deſire is not to ſee their God and Savior JESUS CHRIST thus really ſacrificed into the condition of a dead man; nor thus eaten preſently after, either by their Prieſts, or themſelves: ſince this kind of worship, beſides troubling the whole courſe of nature, by that prodigious ſet of Miracles that it is to be don with, makes both reaſon and piety tremble and ſtagger under its horror.

A grave and learned Pagan uſed to ſay, that [f] among all the Religions of his time, there was of none any ſo brutish, as to pretend to eat his God. And a grave and learned Father of the primitive Church [g] gives it more than once, for a piece of ancient Divinity, that the reaſon, why in the Law God divided ſo exactly all kinds of beaſts, into *clean*, that could be ſacrificed and eaten, and *unclean*, that could not; was purpoſely to keep his people from that beaſtly worship which they had ſeen ſo long in *Egypt*. *For*, ſays the Father, *they will abominate to worship them that are unclean: and they will be aſhamed to take them that are clean for their Gods*; ſince

[f] *Cicero de Nat. Deor. l. 3. n. 40.* [g] S. *Theodor. in Leviticum quæſt. 1. Id in Geneſ. quæſt. 55.*

they do ſacrifice and eat them: This being the uttermoſt degree of madneſs for one to adore what he eats.

It ſeems there was then in the whole world no example of worshippers ſo barbarous, as to make it their religion, either to eat what they did adore, or to make their God their victim. *And* the holy Fathers could not foreſee in the after-times of the Church, this which they call, *extream brutiſhneſs* of Catholics, in good earneſt laying down their Savior on *Al*tars, and drowning all known Principles of common honeſty and true piety, under this horrible Sacrifice; that Chriſt being exalted to the God of all fleſh, Maſter of *An*gels, and Savior of all mankind, should every day, at the ſound of five words fall down ſenſleſs, under the hand of a Maſs Prieſt, and lie as long as this Enchantment is upon him, open to more dishonor & diſgraces, for ſmall or no purpoſe at all, than ever he ſuffered on the Croſs for the ſalvation of all mankind.

1. For when he ſuffered on the Croſs, that one ſuffering of few hours, was requited with this honor, that it wrought out eternal ſalvation for all men, who, from the beginning to the end of all the generations of the world, would faithfully rely upon that eternal Sacrifice. *And* now when thouſands of Maſſes have ſa-

crificed him thouſands of times; it is not certain whether he had reſcued (out of Purgatory) one ſoul; or obtained pardon for one ſimple venial ſin.

2. When he ſuffered upon the Croſs, he ſuffered neither the leaſt *infirmity* from his nature, nor the leaſt *injury* from men, but it was both deſtinated to a great expiation, by Providence: and (leaſt offence might be taken at it) 'twas mark'd and foretold by Prophecy. If an inſolent man doth but touch him; if another opens his mouth, or ſhakes his head, or ſtretches his hand to abuſe him; there are clear Predictions to guide the hand, order the very words, and to direct the rod, the lance, the nails, where they ſhould go. *At* Maſs what Scripture can Prieſts ſhew, for all the ſhameful accidents that happen to him, as they confeſs themſelves, either upon, or from their *Altars*? What either figures, or Oracles are extant in Holy Writ, to forewarn ſincere Chriſtians, not to be ſtartled at all, when they ſhall ſee their dear Savior, after his glorious *Aſcenſion*, *brought* or *produced* down every morning into the figure of a thin wafer, and ſhrunk [b] to an indiviſible atom; and then in this ſlight equipage, flying ſomtimes like [i] duſt and ſtubble in the air,

h *Suarez Diſp. 52. ſect. 1.* i *Miſſ. Rom. De defect. panis. n. 7.*

or

or keeping cloſe to the priſon, whilſt the Maſs Prieſt is about a murther?

3 When our Savior was on the Croſs; tho both his pains and ignominies were very great, yet the glorious effects of his power, and Majeſty, were at that very time much greater. The whole Earth quaked under his feet. *Above* the very Heavens did mourn. The graves did open to yield up their dead: and ſo much ſtrength was left with him, in the very depth of his weakneſs, that even then and there, as the *Apoſtle* doth obſerve, *Coloſſ.* 1. 15. He could triumph over all the Powers, and the Principalities of Hell. *At* Maſs the caſe is quite altered; for there he lies, if not quite dead, yet without uſe of life or ſtrength: there a Maſs Prieſt either keeps, or gives him away, or carries him about, juſt as he pleaſes: and before he be thus diſpoſed of, he may be eaten by ſom *l* vermin, or vomited up *m* out of a weak, or drunken *n* ſtomac.

The very Devils, who were defeated by him upon his Croſs, have the better of him at Maſs. Somtimes a witch lays *o* hold

k *Faſcicul. Temp. an. 1082. Platina in Clement. V. Compil. Chronol. An. 1086.* l *Miſſ. Rom. De defectu.* 5. *Si Muſca. Gratian. de Conſecr. Diſt.* 2. *Qui bene num.* m *Miſſ. Rom. n.* 14. *Si Sacerdos evomat.* n *Gratian. de Conſecr. Diſt.* 2. *Si quis per ebrietatem.* o *Thom.* 4. *Sent. Diſt.* 11. *Biel. in Can. Lection.* 35.

on him, to bring about ſom ill deſign. Somtimes a Monk will do the like, p to get by him a fair occaſion to kill a King. A modeſt man would bluſh to read, what ugly ſports Devils and Magicians make of him, in their infamous conventicles. It is eaſy to prove all this by good q & authentick records.

The Lord liveth, and bleſſed is the rock of our ſalvation. He certainly is exalted above the reach of men and devils. But if Maſs was, what they pretend; neither Jew, nor Roman Soldier did ever commit greater outrage about his Croſs, than what a Roman Prieſt doth continually at his Altar.

Maſs Prieſts will ſay, that Chriſt ſuffers no pain at this Altar, being there in a condition both *inſenſible* and *ſenſleſs*. But firſt, it is ſomthing to bring their Savior to this paſs, that he may feel nothing more than do rotten carcaſſes. Secondly, tho he ſuffers no pain, he ſuffers ſuch shameful abuſes, as are much worſe than any pain. No man, that hath any principle, either of good nature, or common ſenſe, could be glad to ſee his Fathers body torn among dogs, or his bones digged out of his grave, and thence thrown upon a dunghil, altho neither body nor bones be in a

p *Faſcicul. Tempor. ſupr.* q *Regiſt. Rothom. Inform. Magdal. Bavan.*

condi-

condition to feel it. And can men full of pretentions to piety and zeal, without any manner of horror, expose their Savior to worse abuses; and do this by the Mass, that with shew of duty and devotion handles him thus? and thereupon pray God the Father to be gracious unto them; and strongly perswade him to it, by shewing to him his own Son, whom they do serve in this manner?

These men do what is in their power, to disguise these absurdities, by pleading [r] the example of God Himself, who is really present every where, without any disparagement to his Essence; as if the true flesh, that Christ had out of the Loins of *Abraham*, and which he keeps still in Heaven, were of the same condition, with that eternal Spirit, whom no corporeal thing can affect: and, as if there were no difference between that *glorious immensity*, wherewith God holds and governs all, and this sad imprisonment, which doth keep in, as they suppose, the whole nature of a compleat man, within the small compass of a thin wafer. Wheresoever Gods immense Presence is, there is his infinit Power; there is his Throne; and there, even in Hell, the very devils obey and tremble. And wheresoever the

[r] *Bellarm. de Euchar. l. 3. c. 10. Par. Ac primum apud.*

Mass

Maſs Prieſt ſhuts up Chriſt, there he lies left as it were in the ſhadow of death, with deſtitution and impotence to attend him: there the leaſt mouſe that can but bite a crum of Bread, is ſtrong enough to maſter him: much more can thoſe damned ſpirits, who were conquered by his Croſs, take ſhameful revenges of him when they get him on his Altar. And it is an eaſy thing to get him there, ſince all ſorts of Prieſts both good and bad can conſecrate, and ſince their Conſecration, when they make it either *ſ* for *ſport*, or *witchcraft*, is as powerful to ſhut in Chriſt, as if it were wholly intended for the ſalvation of mens ſouls.

It is to as little purpoſe to ſay 3. that when Chriſt was wounded on the Croſs, ſom drops of his Blood fell to the ground, and there perhaps were ſuckt by ſom worms. For 1. ſom drops of Blood are not Chriſt: And 2. if he ſuffered upon the Croſs both death and curſe, and therewith ſom ſhedding of Blood, during the days of his Flesh upon the earth, there is no reaſon now, that he ſhould ſuffer any ſuch either punishment, or diſhonor, after all his ſufferings are over, and this ſame Nature that ſuffered ſo, is highly exalted

f Thom. 3. p. q. 74. Tar. Ad ſecundum. Franciſc. Suarez. ibid. t *Card. Perronius de Euchar. l. 3. c. 20.*

above

above the Heavens. And *Bellarmin* wrongs much himself, and betrays as much his weak cause, when he is driven to defend it with this impertinent, and, I may say, blasphemous inquiry. *Since there are som*, says he, u *that cannot endure, that Christ in any wise, should either be shut up in a Pix, or devoured by a beast: I would fain know of them, whether they do not believe that he was once before inclosed within the narrow and dark compass of a womans womb, and after tied with swadling clothes.* For we believe, that Christ once was in the womb of the holy Virgin; first, because the Scripture says so, and cannot be understood otherwise. Secondly, because it was altogether needful it should be so: both for the truth of God, that had promised and foretold it: and for the Redemtion of mankind, that could not be saved without a man *made of a woman, and made under the Law, to redeem them that were under the Law*, Gal. 4. 4. And we cannot believe, that after he is exalted up into Heaven, he can be eaten by earthly beasts; 1. because Scripture says it no where: secondly, because to be lodged so in Beasts bellies, were as impertinent to our Salvation, as it is inconsistent with his Glory. *The Earth*, saith *Anastasius* x the Sinait, (much less

u *Bellarm. de Euch. l. 3. c. 10. Par. Denique quia nonnulli.* x *Anast. Sinait. de Resurrect. Christ.*

the belly and guts of Beaſts) *was not a fit place for his Body, after he had laid down the groſs infirmity of the Flesh.* Beſides, when the Truth, and Juſtice, and Mercy, and Wiſdom of God did require abſolutely, that the Savior ſhould be made like unto us in all things, ſin excepted, for fear any tincture of ſin ſhould come near him, the Holy Ghoſt took care before hand to ſanctifie that Flesh and Blood, and Womb, out of which he was to be born: And ſince he was to die, and to be buried for our ſins; Providence deſigned him a Sepulcher which no dead body had infected: So both the womb of the Virgin *Mary*, and that other womb of the Earth, were made clean and fit to receive that Holy one of *Iſrael*. I hope Maſs Prieſts will not ſay ſo much, either of the belly and guts of beaſts, which, as *Bellarmin* ſuppoſes here, can ſwallow that, which they call Chriſt: or of the ſtomacs of ſinners, who, as their y Rules for Penance preſuppoſe alſo, may be gorg'd with drink, when they eat him. I am ſure that Chriſt is here twice moſt horribly blaſphemed; firſt, by their comparing that Sanctuary and ſacred Womb, where he was pleaſed to be conceived, with the dirty guts of vermin: Secondly, by comparing thoſe precious ſuf-

y *Gratian. Conſecr. Diſt. 2. Si quis per voracitatem.*

ferings

ferings of his, which wrought out our Salvation, and which in order thereunto, were laid on him by God his Father, with Roman impertinencies, that are of their proper making; and that in their own estimation [z], are scarce able to remit venial sins.

Lastly, they think well to shift off all ugly consequences, by saying, that [a] what seems to be unseemly for Christ to suffer at Mass, he suffers it not in his *own natural species* or form, but in the *forms* of Bread and Wine only. They call *species* or *forms Sacramental*, all qualities, figures, colors, &c. which were in the Bread and Wine. But this shifting is a meer cheat, or rather an open untruth. For Christ can be no where under the Sacramental species, without being there also within his natural ones: since *Transubstantiation* [b] strips them not off: and if it did, *Concomitancy* would restore them. Christ then, I say, cannot be brought down under their hands, in that manner which they fancy, without being and suffering *in propria specie*, that is, in most of his natural forms. He suffers for example, in his own *stature*, *shape*, and *bigness*, which from a proportion becoming a proper Body, must shrink

[z] *Soto d. 11. q. 2. a. 5. Lindan. l. 4. Panopl. c. 51. Suarez. 3. p. Disp. 79. sect. 5.* [a] *Bell. de Euch. l. 3. c. 19.* [b] *Becan. de Euch. c. 19. q. 2.*

sometimes

ſometimes to the compaſs of the ſmalleſt drop of Wine. And altho this reduction be nothing in wide large ſheets, which a Dutch Woman can fold into ſmall bundles, or in many yards of pack-thread, that may be winded into a bottom; yet it is very conſiderable, or rather extreamly ugly and inſuitable in a man, when theſe dimenſions, which are given him of God, to extend his Body to a decent and natural proportion, both are contracted, and contract him, to ſuch an unnatural hideous ſmalneſs, that, as it muſt needs happen at Maſs, eyes and heels, breaſt and back, head and feet are together. He ſuffers in his external ſenſes, which by this prodigious poſture are made uſeleſs. He ſuffers *in all his internal faculties*, which there are ſtopt: in his *intellect* and *memory*, which then fail, in his *ſtrength*, and *ſinews*, and *bones*, which then prove as fluid and weak as water. For otherwiſe, how could they be drunk. As to the *conſecrated ſpecies* of Bread and Wine, in which they tell us that Chriſt ſuffers (as if he did not ſuffer in his own) they are ſo far from sheltering him againſt this unworthy uſage, that contrarywiſe, they object him to much. worſe It is by their attractive vertu that (as they ſay) Chriſt muſt follow their motion, when they are toſſed or blown up and down: unleſs the *rapidus Ventus*, that is, the

the Wind that tosses them, be a whirlwind, that wheels them about; for in a circular agitation [c] these Masters allow him to stand still. But upon any other occasion, as he, who holds the *Belt*, if he be strong enough, holds the Soldier; what kind of creature soever can lay hold of a consecrated Wafer, pulls the Body that it contains; pulls it, I say, more infallibly: for the strongest Belt may break, as the Mantle of *Samuel* did tear, 1 *Sam.* 15. 27. and then both Soldier and Prophet have som possibility to escape: But in this case, if the Wafer breaks to twenty pieces; whosoever gets the least fragment, [d] hath as much as if he had all. For here an usual, and withal a most strange Miracle, multiplies still that one Body, into as many the same Bodies, as there are crums in the whole Wafer. So man, or beasts that have a mind to abuse Christ, can never miss. And therefore these very accidents, or consecrated species, which here they plead to, be shelters, that should fence Christ all about, are the unhappy means that expose him to foul indignities: for if there were no such consecrated species to stick so fast [e] to him, and to drag him along with them, I do not know what evil spirits may

c *Greg. Valent. De modo quo Christ. Disp. 6. q. 4.*
d *Suarez. Disp. 52. sect. 1. Par. Tertio modo contingit. Thom. 3. p. q. 76. a. 3.* e *Suarez. Disp. 53. 1. Par. Dico ultimo.*

do

do; but I am ſure neither Rats nor Mice could reach him.

I have met with ſom Proteſtants, who thought it uncharitable to believe of Papiſts, that they believe any ſuch horrible doctrines: or that they make of Maſs any thing more than the repreſentation of Chriſt's death. Doubtleſs a great many who go to Maſs, think of no more: and I confeſs, it is moſt ſtrange that theſe two Monſters should really ſink into any rational mans brain. 1. That Chriſt muſt be ſacrificed at the Altar, to repreſent that he was ſacrificed upon the Croſs: as if Pictures could not repreſent men, unleſs the men themſelves be ſtanding within or behind their own Pictures. 2. That Chriſt, who is ſuppoſed to be ſo well hidden under a condition, where neither Men nor Angels *f* ſee him, can repreſent both himſelf and his ſufferings, without being ſeen. We take alwaies things that are ſeen, to repreſent them that are not ſo: But here contrarywiſe, things we ſee not, muſt repreſent them that were ſeen. Surely nothing leſs than a dereliction and judgment from Almighty God, can give over underſtanding Men, to ſuch ſenſleſs deluſions. But notwithſtanding 'tis moſt cer-

f Thom. 3. p. q. 76. a. 7. Bonavent. 4. Sent. d. 12. q. 1.

tain,

tain, gross incongruities are so far from being impos'd, and falsly father'd on Papists, that the most solemn, and the most Catholic worship the Roman Church charges her children with, even all those who have no mind to be charged with Heresie, is this (and if I deceive them or my self, their answer will undeceive us all) namely, to go every morning to Mass, and there apply their hearty devotions to that Service, wherein a Priest pretends,

1. To offer our Savior to God his Father, as really as he offered himself upon the Cross.

2. Not to offer him up only, as a Father may offer his Son, and a Master may really and justly too offer his Servant: but to sacrifice him also, as a Priest doth, when he sacrifices his Victim.

3. Because this *sacrificing* requires a *real change*, and even, as som confess it, a *real destruction*; the Priest with his five words, and at the least ten Miracles, must bring down the blessed Savior under the despicable quantity of the Wafers and Wine consecrated, where He is shut up, for as long time as these consecrated [g] Accidents do last, in such a senseless and stupid manner, that he hath no more use of life and

[g] *Thom. 3. p. q. 76. a. 6. Durand. d. 9. q. 3. Suarez. Disp. 46. sect. 8. Tar. Dicendum tertio.*

strength

ſtrength to help himſelf, if any villain will catch him, than that very white ſhape of Bread, under which he lies hidden, is endued with.

4. To compleat this Sacrifice, the Prieſt muſt either eat him, or rather ſwallow him down, for fear if he did chew the Wafer, that chewing might leave ſom ſmall crums, and conſequently the whole body, either in the gums, or in ſom hollow tooth of the Prieſt.

5. This don, both Prieſt and People muſt move God to bleſs them, in conſideration of this Sacrifice, whereby he ſees they have ſo well ordered his Son. If the Prieſt had the power really to order him thus, there is no man that ſees him doing it, but ſhould make it his utmoſt endeavor, to have him hold his hand: nor, no true Chriſtian Heart, but would have all his venial ſins forgiven him by ſom other way, as whipping, confeſſing, and lying in Purgatory for a while, rather than by ſuch ſhameful and contumelious handling of Chriſt. As concerning the Prieſt; tho what he doth be in effect an emty Pageantry; yet ſince he intends to throw his Saviors Body and Soul into that horrible condition of death, this deteſtable intention makes him as really guilty of a Flagitious and abominable crime, as is that of a Parricide, who intended to kill his Father;

Father, but miſſed his blow, and ſinote a Poſt.

6. Both Prieſt and People adore what they have thus ſacrificed.

In this whole buſineſs you may obſerve chiefly theſe two general things. The Attemt, and the Object attemted upon. The Attemt doth conſiſt in three ſavage Acts. The firſt, to remember and repreſent the death of the Lord, by plunging the Lord himſelf into an inviſible and real condition of death. The ſecond, to adore what one eats, and to ſacrifice what one adores; the whole World affording no example of any one worshipper, that ever bowed to his Victim, except the Roman Prieſts at Maſs, and the Jews at the Paſſion; where theſe worshipped Chriſt in raillery, and after that crucified him. The third, a barbarous thinking of well ſerving and pleaſing God, by thus abuſing his dear Son.

2. As to the Object of this Attemt, if it is the true Son of God, whom Roman Prieſts thus offer, and devour, Maſs is an open *Cruelty*. And if it be not the true, but a falſe and imaginary Chriſt, whom they adore thus ſolemnly, Maſs is open *Idolatry*.

CHAP.

CHAP. VIII.

That no Pagan God ever had either so many, or so notorious Characters of a downright Idol, as what is adored at Mass.

IDOL is a Relative, that here may look towards three things. 1. To the thing which it represents, in which sense the 72 Interpreters sometimes take *Idol*, *Image*, and *Carved thing* promiscuously. 2. To that religious Service that men will bestow upon it. Thus, that which is an *Image* in an House, where it hangs but for an ornament, becomes an *Idol* in a Church, if it be removed thither to be worshipped. 3. To that foolish opinion which sets men upon this worshipping, which is as vain as vanity it self; in which respect the Hebrews use to call *Idols* and false Gods אֱלִילִים that is, Things worth nothing. Whereto the Prophet *Jeremy* alludes, c. 2. 9. *They walk after that which profits nothing*, or rather things that are not at all, or a meer *Nothing*. Which sense S. *Paul* seems to allude to, when he says, *that the Idol is nothing*, 1 Cor. 8. 4. That is, Idols may be somwhat, as to the *material part*; for so, they are sometimes brave works of Mens hands, statues of Gold, &c. Somtimes excellent works of God Himself, as Sun and

and Moon, Angels, and Saints: But as to their other *formal being* of any excellency, which might require Divine worship, they are nothing at all of that, which fond worshippers are pleased to conceive of them.

Good Authors [a] say of *Serapis*, the greatest Idol of *Egypt*, that when Bishop *Theophilus* Patriark of *Alexandria*, was about to beat it down, the People thought that the least stroke offered upon that Image, would provoke the God whose it was, to send forthwith plagues among them: and that if it were quite beaten down, the Land would shake under that fall. Notwithstanding all this, *Theophilus* sent for tools, and men fit for his work. When the People saw the Black-smiths with their hammers, they presently cried out, they were undon. But when *Serapis* his head was cut off, and his Body thrown down from that advantageous station, that helped somwhat the huge Statue, to keep its worshippers in awe; instead of Plagues, and Thunderbolts, they saw nothing but a swarm of Mice, which the blow had frighted away out of the body of this God, besides many secret conveyances behind in the wall, by which Priests did usually get up, to move and to animate

a *Theodoret. Hist. Ecclesiast. l. 5. c. 22.*

this

this Idol, as occaſion did require. Conſider therefore this vain Image in all its Materials: it was ſomthing indeed, to wit, an admirable piece of work, but as to that Divine power that Pagans did conceive of it, it was *nothing*.

To come nearer our buſineſs, take the *Virgin Mary* for what she is; think she is the moſt bleſſed, the moſt holy, and the moſt happy of Women: and God forbid we should ever either think, or ſpeak otherwiſe of that glorious choſen Veſſel. But if you make her a Goddeſs, or a Queen [b] and Miſtreſs of the whole World: who, as Mother [c] may command Chriſt; and raiſe [d] her Seat above or near the Throne of God the Father: and out of this Elevation reſcue ſomtimes from the hands of Juſtice deſperate men, after they [e] have denied *Baptiſm*, *Trinity*, and all ſacred things, except her ſelf: and appear to S. *Dominic* with a Troop [f] of above an hundred armed Angels, to ſtrengthen him againſt 1500 Devils, who tormented an Heretic for laughing at her Roſary: and come down to Purgatory [g] punctually every Saturday. On the other ſide, if you make her come

b *Miſſal Pariſ. pag. 205. & p. 165.* c *Miſſal. Par. Miſſ. de B. M. p. 18.* d *Argent. de 7. Excellent. Edit. 1614.* e *Scala Cœli. Privil. 2.* f *Speculat. Roſ. Exemp. 1.* g *Bulla Sabbath. John 22. confirmed by Pope Alexand. V.*

down

down out of this glorious Majeſty, either to cure *h* the ſcabs of a young Monk; or to viſit a *i* ſick Miller in *Germany*; or walk about that ſame Country to make her Image *k* ſing at Maſs; thus, I ſay, you ſhall render the bleſſed Virgin a meer *Legend*, and if you worship and pray to her upon ſuch accounts, you ſhall make her alſo a true *Idol*.

This is the caſe of *Maſs worship*. What a Prieſt holds, breaks, conſecrates, elevates, and adores, is certainly ſomthing; to wit, a white thin Wafer of the bigneſs of a Roman penny, dried between two hot Irons, by a Baker. But if you think that whilſt the Prieſt mutters five words, preſently parts out of his mouth, or from Heaven, a miraculous power, that will deſtroy the whole ſubſtance of this ſaid Wafer, and that under its remaining white and round figures, creeps that very Body of Chriſt, which by his Aſcenſion hath bin carried up to Heaven: and farther, that being once got in this new lodging made of figures, &c. wraps it about ſo ſtrait, that it pulls the new Gueſt, whitherſoever the Prieſt or the Rat, or other vermin will carry it; and thus gives him cloſe attendance, as long as it is able to laſt: all

h *Specul. Exemp. Titul. B. M. Exemp.* 18. i *Ibid. Exemp.* 52. k *Caſarius. l.* 7. *c.* 21.

theſe

theſe and other like fancies come to nothing, and this *Nothing* being worshipped, is an *Idol*.

The truth is, of all Idols that ever were worshipped by Pagans, there is none ſo open and expoſed to all the reproaches and cenſures of holy men in Scripture, as is this which Roman Catholics adore ſolemnly at every Maſs: and if this which they thus adore, were truly Chriſt, one might ſafely aver (what even to think were blaſphemy) that neither Prophets, nor holy Fathers, in their ſpeeches againſt Heathenish Gods, either conſidered well what they ſaid, or ever thought well of their Savior.

1. To begin with their Original, when the Prophet *Iſaiah* inveighs againſt them who worship Gods made by a Carpenter, of a *Tree*, which the Worshippers had planted, and after hewn into pieces, whereof one was to heat an Oven, and the others to make a God, c. 43. v. 14, 15, 17. Can any rational man think that the Holy Ghoſt did foreſee, that all true worshippers in the times of the Meſſias, were to adore a God every morning made of, and every morning incloſed within ſomwhat of that Wheat, that firſt Country-men had ſown, and Bakers baked into Wafers, of which afterwards an Apothecary was to take ſom to wrap Pills in, and a Prieſt

all

all the reſt to conſecrate into a God? And if the taking that for a God, which before the Conſecration was but a Stock, is a Pagan blindneſs fit for a Prophet to wonder at, v. 18. Is the adoring that for a Savior, which, immediatly before the uttering of ſom few words, was a thin wafer, ſuch clear underſtanding, as may become a Catholic? *Here*, ſaith honeſt *Minutius*, l *Pagans melt braſs, they caſt it, they ſet it up, they faſten it; 'tis yet no God: they polish it, they adorn it; neither is it yet a God: But ſee now, they conſecrate it, and pray to it, then as ſoon as Men will have it to be a God, it is a Cod.* Was this wiſe man blind, not to ſee that Pagans might return the ſame raillery? Chriſtians ſow Wheat, they cut, gather, and thresh it, 'tis no Chriſt yet: they grind it, they ſift it, they bake it; 'tis but a wafer; they ſet it upon an Altar, they elevate it, and croſs it ſeveral times; no wonder yet: at laſt they ſpeak five words upon it, preſently ten Miracles break forth, & among an hundred wafers, which are all like one to another, that which they are are pleaſed to think upon, is their *Savior*.

Where was the wit and judgment of holy Fathers, St. *Chryſoſtom*, m *Arnobius*, n *Tertullian*, o (if they had then *Romes*

l *Minutius in Octav.* m *Chryſ. in Natal. tom* 5. *p.* 517. *edit. Eton. Arnob. l.* 6. o *Tertull. Apolog. c.* 12. *initio.*

Maſs

Mass worship) when they charged Pagans with flat madness, for lodging their Gods in Images, and for dreaming of Consecrations, which might turn the fate of vile materials into Gods, or shut these venerable Gods in vile Vessels; not perceiving in the mean while, that if Christians did then what Roman Catholics do now; both ancient Christians and new Catholics fall visibly to worse follies? For the blindest Pagans never dreamed in the consecrating of their Idols, to turn effectually the substance of brass, stone, or timber, into the very nature of their Gods: as these, who think and talk alwaies of *converting the whole substance* of Wafers into the *whole Body* of Christ. *Pagans* could change by their Idol worship, the glory of the incorruptible God into Images, *Rom.* 1. 23. made of vile materials: but they did not intend, by any help of miracles, to change this vile material into any God. This extraordinary attemt was never own'd, as I can remember, during the times of Pagan *Rome*. And Pagans did acknowledg their wood and stones, even after they had consecrated them into their Gods, to be no more[p] than *Seats* and *Domicils* made of wood and

[p] *Arnob. l. 6. Porph. apud Eusseb. de Prep. Evang. p. 6. edit. Steph. Celsus apud Orig. l. 7. p. 37. Athanas. Orat. cont. Gent. p. 17. ed. Comelin.*

stone,

stone, where their *Gods* did love to appear: and where their assisting power, which they did call *Numen*, was wont to work.

This being so, all both reproches and ironies, which holy Prophets throw on Idols, fall twenty times more heavy upon what is adored at Mass. For example, if with *Jacob*, you laugh at *Laban*, *Gen.* 21. 30. for serving Gods, that a man or woman can steal away; or at the *Egyptians* with *Isaiah*, 2. 20. for worshipping that at one time, which they must cast to Moles at another: or at the *Babylonians*, *Isaiah* 46. 7. for carrying on their shoulders their gods, who otherwise could not help themselves: or at *Bel* and *Nebo's* Priests, *Isaiah* 46. 1, 2. because their Gods fall to the ground, and are carried away captive; these Idolaters will tell you, that all such reproches, are gross mistakes: that they are not so mad, as to think that brass or timber can make a God: and that when these materials fall to the ground, or are stoln, or carried away by Soldiers, their Gods are neither shut in, nor tied up to their own Images. This indeed was not sufficient to exemt *Laban*, *Egypt*, and *Babylon* from the burden and lash of the holy Prophets. For when these Pagans worshipped either their *Bel*, or their *Serapis*: it was then just with them, as it is now

with downright Catholic Pilgrims at the Lady of *Lauretta*; the Gods and the wooden Images in their popular Devotions most commonly went together. But however, it is far more than Roman Catholics will or can say for what they do. 1. What Roman Catholics adore, is exposed to all the insufferable abuses that any dumb Idol can receive. It falls oftner than ever *Nebo* did to the ground; witness the injunction q of *scraping* the ground where it falls. It is somtimes stoln away, as the poor Gods of *Laban* were, witness Pope *Innocent's* r Decree, that it be so well kept, *that no rash hand may approach it*. Witness also the sad complaint that s a Bishop made to *Charles* the fifth, that his Church was so slenderly built, that the very Body of the Lord was not safe from thieves and witches. It is somtimes carried away captive, as were the heathenish Gods, whom Pagan *Rome* had conquered; witness St. *Lewis* t the IX. who being beaten, and in great distress, surrendred it for a pawn, into the hands of the Sultan, who carried it away to *Egypt*.

2. It is exposed both to a greater number, and a worse kind of contumelious

q *Missal. Rom. de Defect. in Minist. Can. 15. r Innoc. 3. Decretal. l. 3. Titul. 44. c. 1.* s *Alex. Gerardin. Itiner. sub fin.* t *Jovius.*

usages,

usages, than have ever bin heard of Idols. 1. Never Idols were eaten up, or swallowed down by their own worshippers, except these two, the *golden Calf*, and the *Mass God*. But here is the great difference between these two sorts of worshippers; They who worshipped the *Calf*, took it but for a representative of God: and when they had it down their throats, they were presently convinced that this God was but an Idol. This was a convincing evidence, which *Moses* had learned of *Noah*; as *Noah* had learned it of God: when, as holy Fathers [u] take it, God by distinguishing *clean* and *unclean*, in order either to prevent, or to convince Idolatry, gave mankind ground for this Rule; *that neither the things which are unclean, nor the things that are eaten, as being clean, must be adored, or thought to be Gods.* This Rule stood in the Church of God, till Transubstantiation put it down: for Mass cannot abide such Doctrine. Here *Noah*, *Moses*, and *God* Himself are confuted. And when they thought to have sufficiently kept off Paganism, by reckoning their Gods among meats, that do fall down to mens bellies, as *Isaiah* did afterwards by reckoning them among such things as should be cast to *Bats* and *Moles*, 46. 7.

[u] *S. Theodoret. in Genes. inter. q.* 55.

Roman Prieſts take up the quarrel, and maintain by what doth happen often at Maſs, that Gods may be Gods ſtill, tho they ſhould fall into worſe places. If heathenish Gods fall but to the ground, tho it be but ſeldom, and by miſchance, holy Prophets will laugh at them: and when the Maſs God falls into worſe filth, which is often, and of due courſe, whenſoever it is vomited up, good Catholics will [x] adore it. So certain and evident it is, that thoſe holy Prophets, and theſe good Catholics are not led by the ſame Spirit.

Secondly, leſt you ſhould reply, that the mouths, and throats, and ſtomacs of conſecrated Prieſts have Priviledges; for ſom ſay, that Prieſts do compleat [y] eſſentially the Sacrifice, when they eat it, which, without queſtion, lay-men do not; it is now generally agreed amongſt them, that the moſt lewd and beaſtly lay-men, do both ſwallow down, and afterwards caſt up ſomtimes this ſelf-ſame adorable object. *Bonaventure* indeed, and ſom few more, once had the ſimplicity to ſtartle at this. But Pope [z] *Gregory* the XI. and the whole School, have long ſince undeceived

x *Miſſal. Rom. de Defect. c. 10. n. 14. Si Sacerd. Suarez. de Euchar. Diſp. 46. ſect. 8. Par. Sequitur tertio.* y *Bellarm. de Miſſ. l. 1. c. 27.* z *Direct. inquiſit. p. 2. q. 10.*

all

all Roman Catholics of that error: So that now it is publicly taught, that, if not a man only, but even the vilest vermin, can nibble at consecrated Bread, she goes [a] away with this Mass God; and keeps him, whether in her mouth, or stomac, or guts: for as long as she can keep that crumb of Bread. Therefore are these two rules [b] prescribed. 1. That the Priest *lick*, or take up most reverently, if he can, what hath bin thus miscarried. 2. And that when either flies, or spiders chance to fall into the Chalice, because these little beasts cannot drink so little, but they drink him whole, and have him in their little guts; the Priest must by all means swallow down these flies, and spiders, if he can do it, without the endangering of his life. Once was the time, that whole *Egypt* was made ashamed of the statelest God they had, as soon as they saw mice creeping out of the belly of their God: what would they therefore have don, if they had seen their God creeping down, as the Mass God doth, into the belly of these mice?

Thirdly, what *Rome* adores, fares somtimes worse; and this must happen when the Priests stomac cannot digest what it

a *Gabr. Vasquez. Disp. 195. c. 5.* b *Missal. Rom. De Defect. c. 10. n. 5. & 14.*

receives: its natural ferment being depraved or overthrown; for in that case whatever is eaten, must be cast off crude and unaltered; and so discharg'd by the usual evacuation of nature. *Where is the wise man*, says Cardinal Contarenus, *who can doubt? since the virtu of Consecration holds out as long as the thing which is consecrated; that is, the accidents of Bread and Wine.* And therefore som here put in a *caveat* [d] against *lienteries*, and such like indispositions; that no man, being troubled with such weaknesses, presume to eat the Sacrament, for fear of throwing, what he adores, whither, I am sure, no Pagan worshippers would throw his God.

Pious and learned [e] *Origen* demonstrates against *Celsus*, the *uncleanness* of that Spirit, which inspired Pagan Prophets by the unclean parts he entred: and upon the same ground one may guess at the holiness attributed to this God of Bread, by the same parts that he goes out of. I cannot write to this purpose, what a civil man could not read, nor a pious one think of, and therefore forbear to dilate on it. Learned men know what Rabbins say about the worshipping of *Baal peor*. This new Idol is twice as bad: and cer-

c *Contar. Catech. Christ. Inter.* 14. *Sect.* 4. *Sent. d.* 12. *q.* 1. *a.* 3. d *Paliud. in* 4. *d.* 9. *q.* 1. *a.* 2. e *Origen. contr. Celf. l.* 7. *Sub init.*

tainly

tainly neither ancient, nor modern Expositors thought hitherto, that holy Scripture should call a Deity, *Bosheth*, and *Gillulim*, that is God of *shame and dung*, upon such a literal and proper account.

Lastly, as here are heavier charges laid upon this, than ever were upon any Pagan Idol; so hath a Roman Priest much less to say, to shift them off, than a Pagan. He cannot deny (as a Pagan can) but that this very thing, which is so infamously abused by all creatures, and of all sorts, is the direct † object of his best adoration, and the very God (not his Sacrament or Image only) whom he worships, and looks full in the face, when he falls on his knees at the elevation of the *Host*. Neither can a Roman Priest deny, as can a Pagan in som degree, but that the Roman Consecration is both more *Destructive*, and more *Binding*, than the Pagan hitherto is known to have been. I say more *Destructive*, both to *the consecrated Wafer*; for it destroys its whole substance; and to the very Body and Soul, which it drives into the room of that evacuated substance; since it deprives them of the actual use of all their senses and faculties. The Body hath eyes, and cannot see: it hath hands, and handles not, *&c.* and so

† *Missal. Rom. Can. pag. 303. 304. 310.*

forth all along the perfect deſcription made twice, *Pſal.* 115. and 135. of an Idol. Whereas Pagans, firſt never deſtroyed their gold and ſilver, when they conſecrated them into Images: and ſecondly, when they called their Gods into them, and got them in, they never pretended to enchant them in any manner, that ſhould make thoſe Spirits more ſenſleſs and liveleſs when they were in, than when they were out.

I ſay alſo, the Roman Church muſt acknowledg their Conſecration to be more terrible, than the Pagan inchantment, not only in *deſtroying*, but alſo in *Binding*; for tho conſecrated Images were called ſomtimes, *Bodies*, which theſe *Spirits* did animate, becauſe ſomtimes they made them ſpeak: yet were they properly but *Seats*, and *Houſes*, which they were pleaſed to haunt. So that when Pagan or Chriſtian Conquerors did carry away theſe Images out of their towns; it was no more than if his Holineſs would remove old St. *Patrick* out of *Ireland*, or our *Lady* from *Lauretta*. Theſe heathenish Spirits were not at all carried in fetters, like true captives; they had the liberty to follow the Triumphing chariots at a diſtance; and hover far or near about their captive Images, as Sea plovers about their brood. Nay more, they had liberty to fly far

and

and wide over the whole face of the World: it was enough, if now and then, they would viſit their old Abodes. Whereas at Maſs, the Deity is entangled as a bird within a net, ſo pittifully immur'd, and ſeal'd up within theſe conſecrated figures, that whoſoever can catch the wafers, catches therewith what they contain, God, and Chriſt, and Savior together. And whereas old *Romans* did bring into their *Pantheon*, (that was a Temple for all Gods, among their other Conqueſts) the Idols of moſt Nations: Now by a contrary revolution of affairs, a *Turk*, a *Jew*, a *Witch*, a *Rat*, a *Bird* in a Wood, any thing that can but bite, may carry away this *Roman God*.

Unto all this, what the *Roman Clergy* can principally ſay for themſelves, is, that the bleſſed Savior whom they ſay they adore at Maſs, falls into this deaddish condition, that expoſes him to theſe abuſes, *quatenus eſt in Sacramento*, only as it is either offered to God by the Sacrifice, or given to Communicants by the Sacrament of Maſs: but that nevertheleſs he continues to be at the right hand of his Father, both in the poſſeſſion of a moſt glorious life and ſtrength, and above all Injuries. I do not here diſpute, whether the ſame Body, which is at the right hand of God, can at the ſame moment of time, be here beneath

neath upon an Altar: nor whether the ſame Body, which here at *Durham* is lifted up, to be adored, by one Prieſt, may at *London* at the ſame time be thrown into the fire, by another, to ſtop the flame; or delivered in the *Holy Land* into the hands of a *Sultan*, for the ſecurity of his money: nor whether twenty *conſecrated wafers*, whereof one is danced about among Witches, another at the ſame time is devoutly carried to a dying man, another hath ſom other fate, *&c.* in twenty ſeveral places, can contain one and the ſame man; as if you would fancy that twenty or four ſhells can contain all ſeverally, one and the ſame little oyſter; I anſwer in one word to what is ſaid; that the glorious Savior, who ſits at the right hand of his Father, and there ſees and governs all things both in Heaven and Earth, is Chriſt, the great and *eternal God*: And if you ſuppoſe him to be with his Body and Soul in the Sacrament, and as being there, not to be able either to help himſelf or others; certainly as being there, and as being ſuch, you make him a perfect *Idol*. For of theſe two manners of being, to wit, the *Sacramental* in a wafer, and the *Natural* in Heaven, which they do preſuppoſe to be, ſo equally both real and [g] in-

[g] *Eccan. de Sacram. c. 17. q. 13. n. 7.*

depen-

dependent the one from the other, that Chriſt is pretended to be both as really and as abſolutely in the wafer, as in Heaven; his natural and glorious preſence in Heaven, doth not impede his deſolate preſence in the wafer. Here he lies ſtill as deſtitute of all actual uſe of life and ſtrength, under the hands of a Roman, as if he was not there with his Father. *Chriſt* reigning among and above all Angels, doth not reſcue the poor [h] captive, whom a Turkish *Sultan* carries away: nor the poor wretch, whom [i] a fly can as eaſily ſwallow, as it can drink: nor a pitifuller creature [k] that did hang about the beard of rude untrimmed lay-men, before ſtrict order had bin given, that they should take the Sacrament but in one kind. *Concomitancy*, or *Identity* of one Body in thouſand places, and ſuch other pretty *Toies*, that Maſs Prieſts muſt call to their help, do no more reſcue Chriſt from being in the guts of twenty butter-flies, for all his being among Angels, than this being of his among Angels, is, as they ſay, hindred by his being in the guts of butter-flies. If theſe and other like paſſages are as real as they are pretended to be; Roman Prieſts, who offer to bring the bleſſed Savior to

[h] *Jacius ſup.* [i] *Miſſal. Rom. De Defect. Tar. Si Muſca.* [k] *Joh. Gerſon. de Com. ſub. utra;* pag. 102. *Periculum longis Barbis Laicorum.*

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such streights, are as bad as *Typhon* himself, and all his brothers, the *Giants*, who forced all the Gods of those times, to hide themselves in *Crocodiles*: and their Consecrations at Mass may go beyond the cruelty of all inchantments known any where.

But if nothing of all this be true, if the whole theory of the Roman Mass, be a long dream of groundless impossibilities, there neither is, nor ever was, *Pagan* Idolatry like the *Roman*, as even Jesuits sometimes [l] confess. And those heathen, who worshipped senseless stocks, and stones, can say a great deal more for themselves, than they who worship a consecrated wafer. For they who worship'd *wood* and *stone*, as once most part of the world did; or *Rams*, and *Hawks*, and *Snakes*, as the Inhabitants of *Egypt* did; they were hereto perswaded in consideration of somwhat else, greater than any thing that could be contained in them. Among the Idolaters of all Ages, except only the *Manichees*, whom St. *Augustin* [m] makes worse than Pagans: because these worshipped alwaies somthing, that was, tho 'twas not God; and those adored meer Fictions (namely, Christ's hanging on tops

[l] *Coster. Enchirid. de Euchar. c. 8. Par. Decima, pag. 901. Edit. Colon. Agripp. 1587.* [m] *Augustin. contra Faust. l. 20. c. 9.*

of

of trees) which neither were Gods, nor any thing else: Except these *Manichees*, I say, the whole Vatican in all its ancient Manuscripts cannot find one Pagan example, that ever adored, as the true direct object of Devotion, such a small senseless ungodlike substance, as is contained in a wafer.

Against this, the last refuge of Roman Catholics, is to defend themselves, by pleading *good Intention*, and say they directly worship what is contained in this wafer, because they take it for their Savior. So might they plead, who worshipped the *Sun*, and *Moon*, (common Idols of ancient times,) for they would not have look'd up twice towards them, as upon objects of supream worship, if they had not thought them to be true Gods. And in this case, the *Pagan* hath this advantage for his excuse; that he can see in the *splendor*, *motion*, and *influences* of these great and noble bodies, more probabilities to betoken a God, and so both to deceive, and defend himself, than the *Roman* can ever perceive in a *wafer!* In other cases, I ingenuously confess, the *Pagan* may have the worse; because in thinking to serve a God, they commonly served a *Devil*: whereas the Roman serves but a *wafer*. But in this, they are both alike, that both worship a meer *creature* instead of

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the bleſſed *Creator*: and that neither *ignorance*, nor good *intention* can excuſe their *Idolatry*. Otherwiſe, if that ignorance, which commonly miſguides *intentions*, and cauſes all *Idolatry*, could excuſe it alſo in any conſiderable meaſure, there would be found no damnable Idolater in the whole world, if he hath a Religion, and hath not made himſelf guilty before of the ſin againſt the Holy Ghoſt: a rare ſin in the World, whereas Idolatry is common. For it is hard to find any one *Pagan*, who will confeſs, that ever he adored his baſe *Idols*, without this good intention, of adoring what he thought a *God*.

The truth is, there may happen miſtakes, which good intentions will in ſom meaſure expiate: as either when error cannot be avoided, what *application* or *care* ſoever a man will uſe to prevent it: or when ſomtimes the ſuddenneſs of the thing prevents all application and care. Thus far one may pardon that devout woman, *John* 20. 15. who at the firſt encounter took Chriſt for a Gardiner. And that bleſſed Apoſtle, *Rev.* 22. 8. who, being dazled and overcome with glorious apparitions, worshipped an Angel, thinking he had bin the Savior. But there are ſom other miſtakes, which might have bin either prevented at the firſt, or corrected and reſtrained in the progreſs, if there

there had bin no want of honeſt endeavor about the knowing of the truth. Thus a foolish woman may take one in the dark for her Husband, whom, if she had had but the patience to hear him ſpeak, she might forthwith have known to be no other than her Neighbour. And thus millions of men receive into their hearts the firſt Religion which their Countreys afford, which upon better enquiry, if they would have bin at that trouble, they might have found to be no better than *prophaneneſs*. All ſuch miſtakes argue a vice within the heart, namely ſtupidity, and wilful *unconcernedneſs* about holy and unholy things, which ſomtimes is as inexcuſable, as the very *ſin* which they cauſe. Who can excuſe a *Phariſee* for throwing ſtones (altho ignorantly, and upon that ignorance, out of great *Zeal*, Act. 3. 17.) at *Jeſus*, when ſo many Prophets and more Miracles, if they would have examined them, proclaimed openly he was the *Chriſt*? Who can excuſe either an *Egyptian*, if he take a *Leek* for his *God*: or a *Roman*, if he take what he *eats*, and ſomtimes * ſpues, for a glorious *Savior*; when his *Faith*, his *Reaſon*, and all his *Senſes* do bid him to take it for bread? And if he

* *Miſſal. Rom. de Defect. & c. c. 10. n. 14. Si Sacerdos evomat.*

cannot

cannot yet diſcern it with all theſe helps, the very Birds and Flies, that feed on it, will help him out of his error (as ſay holy Fathers, [n] who uſed to laugh at ſuch heathenish follies) and teach him better, what this God is.

As for the ſincere intention here pretended, it is altogether inconſiſtent with ſuch miſtakes: there is no honeſt intention in that woman, who in the dark ventures her ſelf with every one promiſcuouſly as her *Husband*: nor in that blind worshipper, who rather than to examin truth, will take ſtone, bread, braſs, wood, or any thing elſe for his *Savior*. It being certain, that an earneſt and true intention in a woman, of dealing faithfully with

n *Minutius in Octav. Quanta de Diis, &c.* The very Rats and Bats know better than you, (Pagans) that your Gods have neither ſenſe nor knowledg: for they ſit upon them, and would, if you did not fright them away, neſt in their mouths. *Edit. Oxon. 1631. p. 75. S. Auguſt. in Pſal. 113. Quanto magis, &c.* It were better for you (Pagans) to worſhip Snakes, and other Beaſts, that underſtand your Gods better than you do, &c. *Theodoret. Pſal.* 113. *εὐτελέστεροι τρίνων, &c.* Theſe heathenish Gods are not only viler than the Artificers who made them, but alſo than the ſmalleſt vermins, &c. S. *Athanaſ. orat. cont. Gent.* εἶτα προσκυνοῦντες, *&c.* They are not aſhamed to adore, as Gods, ſuch ſtones as they tread under their feet, and *ſenſible* and *rational* worshippers will fall down, and pray before things deſtitute of all uſe of ſenſe and reaſon. *&c.*

her

her husband; or in a worshipper of applying his heart to none but to the true and living Lord, would permit no room for such mistakes.

The Roman Church hath at this day two most special objects for the choicest Devotions; the Blessed *Virgin*, and the *Sacrament*. After that Catholics have bestowed on Her all expressions of Faith and Adoration, that *David* could bestow on God, they excuse themselves from Idolatry by their acknowledging that the Blessed Virgin is a creature, and not a God: as if a woman surprised in bed with her neighbor, should cry out, it is not Adultery, because she knows she doth not lie with her husband. And when they bestow upon a consecrated wafer, the same direct and terminated Adoration which is due to Christ, they hope they will be excused from plain Idolatry by good intention and ignorance, because forsooth they would not have worshipped a silly *wafer*, if they had known it to be but a *wafer*. So chuse whether of the two you please, either knowing or not knowing will justifie these worshippers: and the Harlot between knowledg and ignorance, like a Rat running to and fro between joint stools, shall never be taken in her sin.

In the mean time, whatever they know or know not, this is certain and unanswer-

able,

able, that if by their conſecration they reduce the Bleſſed *Savior* to that pitiful condition of being encloſed in a *wafer*, and thereunder being expoſed to all the dishonors that attend ſuch a pitiful condition, their *Maſs* is a deteſtable *Tragedy*, and themſelves moſt cruel Actors. And if their *Conſecration* hath no ſuch real effects, but conſecrated *Bread* is ſtill bread; then what can their worshipping of this wafer be elſe, than ſuch a compleat *Idolatry*, as the whole World hath not the like? but I return to the Sacrifice.

CHAP.

CHAP. IX.

Concerning Altar and Miracles neceſſary to the Maſs Prieſt in his Sacrifice.

MASS, as it is already ſaid, cannot be ſuch a real Sacrifice, as it is pretended to be, without *Prieſt*, and an *Altar*.

As for *Altars*, good care hath bin taken, that they ſhould be right and compleat. It is ordered they be made of *a ſtone*: otherwiſe, if they were of *wood*, ſuch as the Apoſtles once *b* had theirs; they *d* could not be *anointed*: they muſt be all of one piece, not of two, ſhutting like a Book, or joined one to another. They muſt be *anointed* with what they call *Chriſma*, and waſhed and ſprinkled with *holy Water*. For this *ſprinkling* is likely *e* to procure remiſſion of venial ſins. They muſt be conſecrated by a Bishop; unleſs it be in remote Countreys, where, by a moſt ſpecial priviledg, Jeſuits may perform that Office. The Prayers at this Conſecration

a *Decret. Eugeniſt. Tom.* 1. *Concil.* b *Suarez. Diſp.* 81. *Sect.* 5. *Par. Dicend.* c *Gratian. de Conſecr. Diſt.* 1. *Altaria.* d *Sylveſt. in Summa verb. Altar.* e *Thom.* 3. *p. q.* 83. *a.* 3. *Ad tertium.*

come

come to no leſs than to bringing down *f* the *Holy Ghoſt* upon theſe ſtones. Upon theſe Altars muſt there be Wax-candles *g* burning night and day; for without theſe it were *h* a mortal ſin to ſay a Maſs: and under them *Bones* of dead *Saints*, or in default thereof, as ſom think *i* the very *Body* of *Chriſt*, muſt be buried or depoſited as a *Relick*. I lay aſide many leſſer formalities, as the ſeven *Circuitings*, the five *Croſſes*, &c. which for all that, are conceived to be extreamly neceſſary. For, ſays *Suarez*, it were a *l* mortal ſin to celebrate the Sacrifice upon an Altar not conſecrated after this manner: ſince, by this Conſecration, Altars *m* receive a *Spiritual* vertue, which make them fit for *Gods ſervice*.

All theſe things are eaſy to be had. The greater difficulty might be to find out ſuch extraordinary *Indulgences*, as may both draw much people to Maſs, and capacitate the Altar to raiſe the Sacrifice of Chriſt offered thereon, to ſom conſiderable rate, about its ordinary valu.

f Vaſquez. Diſp. 233. *c.* 2. *g Pontif. Rom. de Conſecr. Alt. h Palud. Durand. &c. D.* 13. *i Bec. de Moral. Miſſ. q.* 7. *Var. Secunda Concluſio. k Durant. Rational. l.* 1. *c.* 7. *pag.* 15. *l Suarez Diſp.* 81. *ſect.* 5. *Var. In tertia. m Thom. 3. p. q.* 83. *Art.* 3. *Ad tertium.*

But

But the maineſt difficulty of all, is to get ſuch a *Prieſt*, as may be well qualified for the great work which he undertakes. This great work is, to get within his reach the Body of Chriſt from Heaven; and in order to this reaching; to work in five words, more Miracles than either *Moſes* or *Eliſha*, or any other Saint, unleſs it be S. *Dominic*, and S. *Francis*, ever did in his whole life.

At his ſaying theſe few Latin words, *Hoc eſt enim corpus meum*, if he will but mind what he ſays (for without this intention, there is nothing don) 1. The ſubſtance of as many *Wafer cakes* as can be well laid on the Altar, is deſtroyed in a moment. And what you ſee remaining of them, is no more than an emty *figure*, a white color, and ſuch other hollow *ſhadows*. 2. Theſe Shadows and Figures, after they have loſt their ſubſtance, which was their only ſeat and ſupport, muſt againſt their own nature, ſubſiſt without it, and by themſelves. The whole world affords nothing like. For the *Apples* found about *Sodom*, that St. *Auguſtin* [n] makes mention of, have ſom ashes or ſoot within, which ſupports their cheating color. And thoſe *Tuns*, which, as ſom ſay, a kind of Thunder will waſt within, and ſpare

[n] *Auguſt. de Civ. l. 21. c. 5.*

with-

without, have ſtill a dry hardned ſubſtance, that maintains their outward *Figure*. The very *Phantaſms*, ſuch as the *Diſciples*, being affrighted once, thought they ſaw, though deſtitute of *Flesh* and *Bones*, yet have ſom kind of *vapor*, or condenſt air, that gives ground to their appearance. But theſe Maſs Accidents have not ſo much as the ordinary Air to hang upon. The *whiteneſs* and *roundneſs*, and *taſte* and *drineſs* of theſe conſecrated wafers remain, when the white, round, inſipid, dry wafers are deſtroyed; juſt as if you can imagin all the Stories and Antiquities of the *Vatican Library*, fluttering ſtill about the Walls, after all the Books that contain'd them, are gon and decayed. Such a continual and prodigious Miracle, never heard of before *Tranſubſtantiation*, muſt at every *Maſs* ſave and keep theſe white, round, dry *Nothings*.

3. A third *Miracle* muſt fetch down, and then pack up, a proper and well proportioned *Body*, within every one of thoſe little rooms, which the wafers ſubſtance thus deſtroyed hath left emty. An huge *Camel* paſſing through the eye of a fine *needle*; or a *Giant* hiding himſelf under a nut-ſhell, would be twenty times leſs wonderful.

4. A fourth *Miracle* muſt make his Body lie, ſit, or ſtand, or however be in twenty

twenty thousand several places at the same time: and teach the *Angel* better *Logick*, than that he made use of, *Matth.* 28. 6. to conclude, that *Christ* was not in the *Sepulcher*, because he was gon to *Galilee*; for, by vertu of this Miracle, Christ might be both in the Sepulcher, in *Galilee*, and in a thousand other most distant Countreys.

5. Four such other like these, are requisite to the Sacrifice of him under the other kind, that is, the *form of wine*. There are two more required somtimes for to create a new substance for *worms*, *vinegar*, and other things, whensoever they are engendred under the consecrated forms of Bread and Wine. This corruption is found somtimes, as they say, under the *consecrated species*, to conceal this great Mystery, and to keep up the worth of their merit, who believe it; for if nothing were produced when these species are corrupted, that one experiment would discover *Transubstantiation*: and it were no *Faith* to believe a thing that were thus *seen*. Therefore to this holy purpose o wise Catholics will allow new Miracles, to make worms and vinegar, when the *consecrated species* are kept too long, or to

o *Scotus 4. Sent. d. 12. q. 6. Par. Dico ergo. Gabr. Biel. in Can. lect. 45. F. Durand. in 4. Dist. 12. q. 2. n. 10.*

make

make aſhes when they are burnt: or to make new Bread and new Wine in their behalf, who either [p] out of infidelity, will try whether there be any ſubſtance under theſe ſhows, or out of glutiony will eat and drink ſo much of them, that [q] their Bellies ſhall ſwell, and their Brains turn. But let the *Prieſt* eat and drink of theſe never ſo ſoberly and ſparingly, yet muſt they turn in his ſtomac into ſomthing [r] that falls into the draught, and that is not created without ſom of theſe Miracles which attend conſtantly the work of Tranſubſtantiation: in which caſe the Miracles are beſtowed towards Chamber-pots and Cloſe-ſtools.

Whoſoever will be counted for a true Roman Prieſt, muſt have all theſe Miracles, eſpecially the 8 former, at his command; which certainly is a power above the condition of any man in two reſpects. 1. The *ſtupendouſneſs* of the work. And 2. The familiar uſe of it.

1. The *ſtupendouſneſs* of the work. For we hear of *Moſes*, that he divided the red Sea once: of *Eliah*, that he brought down fire from Heaven twice or thrice: of *Joſhua*, that once he had made the Sun and Moon ſtand: But of any Prophet, or Apo-

p *Waldenſ. tom. 2. q. 62.* q *Gabr. Vaſq. tom. 3. in Part. 3. Aquinat. Diſp. 195. c. 4. n. 43.* r *Vaſquez. ibid. n. 40.*

ſtle,

stle, whose Miracles could go higher, even to the very Throne of *God* the Father, where Christ doth sit, yet not so safe, but that a Roman Priest may get him down, and dispose of him at his pleasure when he hath him, that is a feat indeed, that never had a *precedent*, nor, I think, a *being* since the foundation of this World.

2. I say secondly, the *frequent and familiar use of* these stupendous Miracles; for when *Moses* and the Prophets wrought their Miracles, it was not by any *habitual inherent Gift*, which they might exercise when they would: but then only, when that Almighty Spirit of God, who gave them the power, moved them for that time to use it. Hence it is that *Elisha*, living among many *Lepers*, never cured but one *Naaman*: *Peter* raised but few from the *dead*; and *Paul* with his gift of healing left his dearest Companions, *Trophimus* and *Timotheus*, the one dangerously sick at *Miletum*, 2 *Tim.* 4. 20. the other strugling with the pains of an ill stomac at *Ephesus*, 1 *Tim.* 5. 23. Whereas a Roman *Priest* must by all means be as ready at his *Miracles*, as at his Mass. If any of his Parish be dead, or sick; if a Traveller will part earlier out of the Inn, than the ordinary time of Service; if an *Ox*, or an *Horse*, yea, even [f] an *Hen* do not thrive

[f] *Guill. Alan. de Sacrif. c.* 32.

in the neighbourhood, presently Masses will be called for: and all these Miracles must be at hand, for the preservation of these poor Cattel. So that ordinarily one Priest shall spend more Miracles upon such trivial exigencies, for the behalf of his Parish in half a year, than S. *Peter* and S. *Paul* ever wrought throughout all the world in their whole life.

To make these strange things more credible, it avails nothing to say, that this Countrey Priest works no Miracles, but by the power of our Savior, who, as they say, is a every Mass the Chief Priest, and the Roman Priest his servant. For *Moses*, and *Peter*, and *Paul* were but servants also, in all the Miracles they did. Only here is the difference, which makes the great absurdity; that God did inspire *Moses* to lift up his Rod, *Joshuah* to speak to the Sun; and *Peter* and *Paul* to bless, and curse, whensoever he was pleased to work Miracles: whereas the Mass Priest, I suppose, waits for no such inspiration to do his work; contrariwise Christ is conceived to be alwaies ready for this officer, whensoever he will but open his mouth to say five words.

And though this *Substitute* were a mortal [t] desperate sinner, an [u] *Excommunicated*

t *Franc. Suarez. in 3. part. Aquinat. Disp. 77. sect. 2. Par. Secundus sensus.* u *Thom. part. 3. q. 82. a. 7. Par. Respondeo.*

and

and x *degraded person*, or even a y Magician; his sacrificing *Character* is held so strong, that the *Consecration* and *Miracles* of his Master must still go on: Insomuch, that if the *Priest* will meddle with Magical Arts, and intend this business of his, besides that of his proper Office; he can make himself as sure of his pretended Masters assistance, in the *Transubstantiating* of his wafers, as of his true Masters *Inchantment*, in quenching the *fire* with them, or turning them into an z *Armor*, which no sword or bullet shall pierce. And whereas somtimes it may a happen that Mass doth good to no body, in order of *impetrating*, which is the main end of b this Service; yet do they conceive Christ to be so punctual an observer of the time, when these *Officers* will speak *the words*, that tho he will attend, neither the devout Prayers of the worshipper, nor any of those ends wherefore the Mass is sung or said: yet will he rather throw away all these Miracles, to no purpose, or, as in the case of black Magick, to ill purposes, than to disappoint the Mass Priest,

x *Thom. ibid. a. 8. Par. Resp. dicend.* y *Thom. q. 74. a. 2. Ad secund.* z *Sonnert. Prael. l. 5. part. 4. c. 24. De Impenetrabilibus.* a *Durand. 4. D. 12. q. 4. Vasquez. Disp. 228. c. 3. Par. Verum enimvero. Suarez. Disp. 79. sect. 1. Par. Fundam. Becan. de Sacrif. q. 12. Par. Dices, fundatur.* b *Bellarm. de Miss. l. 2. c. 4. Par. Tertia propositio.*

who of his side makes no question, but that what he says will be as powerfully and really brought to pass, as if Christ Himself had said it: the Priest, tho Sorcerer, and degraded, being still united c to *Christ*, as they say, by his *Character*, and in those *Acting* d as *Christ* himself. In a word, all these wonders do follow the Priest every day, whithersoever he can carry a *consecrated stone*, that is as broad as to hold up a little Cup, and a Patten. These wonders wait continually for the motion of his tongue, and the opening of his lips: And as soon as the last word of his speech is out of his mouth, presently these wonders deliver Christ, who hath wrought them, into his hand. Well may *Rome* wonder at S. *Augustin*, and take him for an ignorant man, who knew nothing that should amaze any body about the holy Sacraments, e *They may be honored*, says he, *as being holy, but not wondered at, as being marvellous.*

Then, when the Priest hath him in his wafer, like a Corps in a winding-sheet, first he blesses him, and prays to God, that he may be as acceptable as the Sacrifice of *Abel* was. Then he lifts him up over his head, that all the people may adore him.

c *Suarez. in Thom. 3. p. 82. a. 7.* d *Id. Disp. 89. sect. 11. Par. Dico ergo primo.* e *S. August. de Trinit. l. 3. c. 10.*

And

And because all this while the Priest is the superior, (otherwise he could not bestow a Sacerdotal blessing on him) and hath the advantage to dispose of this his *Victim*; if the Priest chance to be a discreet man, either he carries him abroad, to be adored in a public Procession; or to be eaten by som dying man, or else he puts him *sub fideli custodia*, where no *rat* or *spider* can come. But if he be *rash*, and careless, (as in all professions every one is not what he should be) then the Victim runs the hazard of going along, whereso'ever *Thieves* and *Witches* will drive. Now, in conscience, is this the CHRIST, the Son of the living God, the only Savior of the World, the God of Christians, and the Master of Angels: or a pitiful Roman Idol, which *Rogues* and *Devils* do toss about, and abuse so? Such Conceits, being shuffled among true Christian Mysteries, might go near to temt the truest and soundest Catholics, much more a number of unlearned and undiscerning men, to mistrust all, and at last to believe nothing.

CHAP. X.

Concerning the Office and Order of Roman Prieſthood.

THE Prieſt being armed with theſe Miracles, proceeds to the *Act of Sacrifice*, *Bleſſing* and *Conſecrating* what is to be ſacrificed. This *Conſecration* is none of God's bleſſings, wherewith all creatures grow and proſper: ſince it either deſtroys or makes worſe every kind of thing it lights upon. When it falls upon the *Elements* of *Bread* and *Wine*, it conſumes clear away their whole *Subſtance*: And when it falls upon the Body of CHRIST, ſtrips it clear (as to the uſe) of life, and ſtrength. Thus CHRIST having loſt all uſe of life, and the *Bread* and *Wine* all their ſubſtance, do join all upon equal terms, to make the compleat [a] *Sacrifice*.

This being don; the Prieſt beſtows the other *Bleſſing* upon *Chriſt*. *That* [b] *God the Father would be pleaſed to look propitiouſly upon it* (that is his beloved Son thus ſacrificed,) *and to accept of it, as once he accepted of the offering of his ſervant* Abel, *and of the Sacrifice of our Patriark* Abraham, *and*

a *Bellarm. de Miſſ. l. 1. c. 27. Pac. Tertia propoſitio. Suarez. Diſp. 75. ſect. 1. Tan. Dico tertio.* b *Miſſ. Rom. in Canone.*

of

of that holy and ſpotleſs Victim, which Melchiſedek his High Prieſt preſented him. A very good prayer once, in the mouth and ſenſe of ancient Fathers, and the behalf of the Offerings, which devout people in thoſe daies uſually brought to the Lords Table. But as it is ever ſince the time of *Tranſubſtantiation* uſed in behalf of Chriſt, it cannot be leſs than *blaſphemy*.

Theſe two Bleſſings, however beſtow'd on Chriſt by one man, muſt be diſpenſed by different *Capacities*; and no Prieſt can compaſs that eſſential part of his Maſs, without acting *three Perſonages*.

As for this laſt *Bleſſing*, which compares Chriſt's Sacrifice to the Rams and Lambs of *Abel*; the Prieſt gives it in his own ordinary Office. For every Prieſt, as *Prieſt*, by virtu of his *Character*, is Maſter of his own Victim; and in this capacity can both offer it, and bleſs it, according to the ſtanding rule, *Hebr.* 7. 7. *Without all contradiction*, (ſays the Apoſtle) *the leſs is bleſſed of the better*. He ſpeaks of that Bleſſing that is given by virtu of *public power*, as when *Melchiſedek* bleſſed *Abraham*, and *Kings*, *Prieſts*, and *Prophets* bleſs any of the People. Thus far the Roman Prieſt is better than his own Maſter; and Chriſt, who, at his Paſſion, and in his grave, was made, at thoſe moments, *a little lower than the Angels*, *Pſal.* 8. is yet after

his Reſurrection, and his reigning above all *Angels*, made at every Maſs, in many reſpects much lower than any ordinary *Prieſt*.

As to the *Conſecration*; here the Prieſt muſt ſeek for a *capacity* higher than his own, otherwiſe it were an untruth in him to ſay, *This is my Body*; when 'tis not his, but *Chriſt's*. Therefore he ſaith it as Chriſt's *Legat*. But becauſe a *Legat*, or an *Ambaſſador*, is not by his office ſufficiently capacitated to call thoſe things his *own*, which are his *Maſters*; (for neither *Spaniſh* nor *French* Embaſſadors will call *Navarr*, or *Catalonia* their Kingdoms; nor the Spaniſh or French *Queens*, their Wives:) therefore he is forced to take upon him another *part*, like a *Player* (ſays c learned *Vaſquez.*) upon a ſtage: and to inveſt himſelf with the very habit and ſhape of *Chriſt*, when he is uttering the *five words*, that do inveſt and wrap up *Chriſt* within the habit and ſhape of Bread.

Theſe words being ſaid, he then ſtops ſhort; and either he paſſes over the words following, or lays aſide the Perſon he had aſſumed: For the next words *Do this*, &c. are the *Part* which the Bishop muſt act, whenſoever he gives *holy Orders*: and if

c *Vaſquez. Diſp. 200. c. 1. Tar. Alii vero cenſent.*

the

the *Priest* should say them on still in the same person of Christ, all the Communicants would come very near to be Priests. Therefore, to avoid all danger, it is safer to stop at these words, and to proceed immediatly to the *Consecrating* of the Wine. Where the Priest doth appear again for a while under the shape of an *Historian*, relating meerly what Christ did, in the words *Simili modo*, that is, *in like manner after supper taking the Cup*, &c. Then as soon as he is at the *Benedixit*; that is, *He blessed it*: he makes the sign of the Cross, which, I think, he doth under the habit of a *Priest*: But before he delivers the following words, *Drink ye all of this*; he must by all means leave it off, and return to his *Historians part*; for the *Priestly* would bring lay-men into danger of being forced to receive the Communion, as they did in ancient times, under both kinds. Immediatly after, at the sound of these words, *Hic enim est*, &c. that is, *This is the Cup*, &c. Christ's *Legat*, or *the Mystical Christ* appears, till he come to the Prayer, *Unde & memores*, &c. which he can say upon his own account. Such a diversity, and such both frequent and sudden changes of persons, upon any other stages than a Mass Altar, would certainly confound and puzzle the best play. Nevertheless, Schoolmen and Priests are to

his Resurrection, and his reigning above all *Angels*, made at every Mass, in many respects much lower than any ordinary *Priest*.

As to the *Consecration*; here the Priest must seek for a *capacity* higher than his own, otherwise it were an untruth in him to say, *This is my Body*; when 'tis not his, but *Christ's*. Therefore he saith it as Christ's *Legat*. But because a *Legat*, or an *Ambassador*, is not by his office sufficiently capacitated to call those things his *own*, which are his *Masters*; (for neither *Spanish* nor *French* Embassadors will call *Navarr*, or *Catalonia* their Kingdoms; nor the Spanish or French *Queens*, their Wives:) therefore he is forced to take upon him another *part*, like a *Player* (says[c] learned *Vasquez.*) upon a stage: and to invest himself with the very habit and shape of *Christ*, when he is uttering the *five words*, that do invest and wrap up *Christ* within the habit and shape of Bread.

These words being said, he then stops short; and either he passes over the words following, or lays aside the Person he had assumed: For the next words *Do this*, &c. are the *Part* which the Bishop must act, whensoever he gives *holy Orders*: and if

[c] *Vasquez. Disp. 200. c. 1. Tar. Alii vero censent.*

the

the *Priest* should say them on still in the same person of Christ, all the Communicants would come very near to be Priests. Therefore, to avoid all danger, it is safer to stop at these words, and to proceed immediatly to the *Consecrating* of the Wine. Where the Priest doth appear again for a while under the shape of an *Historian*, relating meerly what Christ did, in the words *Simili modo*, that is, *in like manner after supper taking the Cup*, &c. Then as soon as he is at the *Benedixit*; that is, *He blessed it*: he makes the sign of the Cross, which, I think, he doth under the habit of a *Priest*: But before he delivers the following words, *Drink ye all of this*; he must by all means leave it off, and return to his *Historians part*; for the *Priestly* would bring lay-men into danger of being forced to receive the Communion, as they did in ancient times, under both kinds. Immediatly after, at the sound of these words, *Hic enim est*, &c. that is, *This is the Cup*, &c. Christ's *Legat*, or *the Mystical Christ* appears, till he come to the Prayer, *Unde & memores*, &c. which he can say upon his own account. Such a diversity, and such both frequent and sudden changes of persons, upon any other stages than a Mass Altar, would certainly confound and puzzle the best play. Nevertheless, Schoolmen and Priests are to

admirably beaten to it, that if you believe them, they can preſently find out among all theſe ſhiftings, a plain and ready literal ſenſe of Chriſt's words, to prove their Maſs.

Therefore, that they may clear this *Myſtery*, and unſhuffle it into ſom order; they diſtinguish two *Prieſts* at one Maſs; the firſt and chief, is Chriſt himſelf: who, as being in Heaven, offers himſelf as being on Earth. The ſecond is the *Roman Prieſt*, who offers himſelf alſo as his *under officer* and Inſtrument. But this, I fear, is to make darkneſs to be darker; and to heap up one confuſion upon another. For, that Chriſt being in *Heaven*, is the chief to offer himſelf properly and actually, as being on Earth; is a point of Scholaſtical Divinity ſo abſtruſe, that many of their beſt Doctors [d] cannot believe it. For to paſs over this incredible abſurdity, that our Savior Chriſt, from above, reaching down as low as the Earth, here finds his body on an *Altar*, whence he takes it up again, and offers it to his Father; (for Roman Catholic ſtomacs ſomtimes muſt digeſt as hard meat as this:) Doth *Chriſt* himſelf ſing, or ſay Maſs, which properly is his Sacrifice? Doth he conſecrate

d *Anton. de Cordub. l. 1. q. 3. Gab. Biel. Lect. 26. Vaſquez. diſp. 225. c. 5.*

his

his own Body? and according to thoſe [e] beſt Divines, *Bellarmin*, &c. who think that this Sacrifice is principally conſummated, when it is eaten by the Prieſt; is our Saviour Chriſt, at every Maſs, the chief eater of his own flesh?

To this *Bellarmin* can ſay nothing, but that, *'tis true*, ſays he, [f] *Chriſt doth not eat himſelf immediatly, Nevertheleſs one may ſay, that he doth eat himſelf at* Maſs; *becauſe he gives himſelf* (to the Roman Prieſt) *to be eaten, juſt in the ſame manner, as in the Croſs Chriſt really ſacrificed himſelf, becauſe he delivered himſelf to be ſlain, altho he did not ſlay himſelf.* So far muſt theſe able men run out beyond their wits, where they undertake to defend Maſs. If you admit of this anſwer; here Roman *Prieſts* officiate at their Altar, as Roman *Soldiers* did at the Croſs: and as theſe had *ſpears*, ſo thoſe have teeth to tear Chriſt's flesh. A new Prieſtly *Order* indeed, which neither *Melchiſedek*, nor *Aaron* had. But as Chriſt had nothing to do with theſe villains, who murthered him: ſo hath he not any concern with thoſe, who, for as much in them lies, go about to eat him up, as if he were really murthered.

Som of them go ſo far, as to ſay

[e] *Bellarm. de Miſſ. l. 1. c. 27. Par. Septima propoſitio.*
[f] *Ibid. Par. Quod autem.*

that

that [g] *Chriſt* offers himſelf actually, all the time he lies within the wafer: and, that by this actual oblation, he is continually appeaſing his Father. It ſeems theſe men will give an account of what Chriſt doth all the while he is kept in his *Pix*, which often is three or four daies. The *Turk* kept him once there ſo long, till he was paid off his mony; and the *Prieſts* should do well upon this ſcore to keep him, as long as the Conſecrated accidents can both keep him, and themſelves, ſince he beſtows his time ſo well. But it is a moſt ſimple thing either to ask, or to anſwer what he doth, when it is confeſſed by all Roman Catholics that he doth nothing.

Therefore others being aſhamed of this folly, dare [h] not ſay, that Chriſt offers any otherwiſe, but becauſe he hath inſtituted, and approved of the Sacrifice. But laying aſide this *inſtituting* and *approving* (whereof hereafter) to *inſtitute* is not to *offer*. Theſe two different *Acts* are belonging to two quite different *Powers*, that to the *Prieſt*, and this to *God*. And as no Prieſt can be the Author or Inſtituter of his own Order; *for no man takes this honor unto himſelf, Hebr.* 5.4. neither is he of his Sacrifice: God alone is that, and

[g] *Apud Vaſq. Diſp. 225. c. 3. Par. Recent.* [h] *Vaſq. ibid. c. 3. Cordub. l. 1, q. 3.*

not

not the Priest. This is so true, that when Christ was pleased to be a *Priest*, and to offer himself a Sacrifice, he would do nothing at all, but as he had received the Commandment of his Father, *John* 15. 10.

Others [i] will have Christ to be the Chief Priest upon another kind of ground, because his *Human Nature* is to him a living and joint Instrument of the *Transubstantiation*, wherein consists his Sacrifice. I will not stir the bottom of this Puddle, for fear of raising out of it more stink than truth. But yet suppose that Transubstantiation, and all Miracles that are supposed to attend it, have a being in this World: Suppose likewise that Christ, as *Man*, is the efficient cause of all these; so is God too, as God, who, for all this, cannot be thought to be a Priest. Som of their best Scholars [k] will acknowledg sometimes, when this truth concerns them not much, that to produce the thing which is to be sacrificed, and to *sacrifice* it, are distinct *Acts*, and do require distinct *capacities*. For example, he that sets the Pine-tree, and afterwards makes of it an Image, is not the man who can consecrate it: nor are *Bezaleel*, and *Ako-*

i *Suarez. Disp.* 77. *Sect.* 1. *Par. Tertio consider.* k *Id. ibid.*

liab

liab fit men to ſanctifie and anoint the *Tabernacle*, altho they were fit men to build it. To come nearer to this purpoſe, the Country Men, that had brought up the Rams, or the Levites that, it may be, had tied them to the Altar, had not the *Character* or *Unction* of *Aaron* to offer them. And if inſtead of ten Miracles, the Maſs Prieſts had ſo many *Angels*, able and willing at their five words to lay down *Chriſt*; yet ſhould not all theſe Angels, by ſo doing, become *High Prieſts*. Thoſe need not alwaies to be Prieſts, who carry the Pope to St. *Peter's*, or heave him up on the Altar, there to ſit, and to be adored ſolemnly in the very Seat of their God, 2 *Theſſ.* 2. 4. Nor doth his Holineſs become an Oblation by ſitting in that place, where Heave-offerings are preſented.

The reaſon is, that beſides the natural, whether *ſtrength* or *Efficiency*, for bringing and ſlaying *Victims*, which is common to a *Butcher*: and beſides the civil right and power, for the diſpoſing of theſe Victims, which is common to any Maſter; the Prieſtly and ſacrificing *Act* requires and includes eſſentially a double *moral and ſacred capacity*; the one upon his Victim, that the Prieſt may fit and conſecrate it for the Altar: the other toward *God*, that he may ſo far have credit, as both to intercede, and to procure acceptation in behalf of this Victim. The

The first Capacity of preparing and dedicating Sacrifices, is grounded upon that *Dominion* and disposal, which Priests must have over all things they offer. Hence it is, that before *Aaron* there was no Priest to a *Nation*, but the King: nor to a *Family*, but the *Father*; and after him the eldest Son. And since *Aaron*, it is well known what sway the High Priests, and Priests had, from their beginning to their end, in the Common-wealth of *Israel*.

The second is grounded upon their *Inauguration*, which invested them with this Priviledg, that whatsoever they duly offered, was made holy: and whatsoever they lawfully recommended, was both acceptable, and most commonly accepted. Hence it is, that as the best Frankincense yielded but smoke, unless it was burnt by that fire which was fallen from Heaven, and kept safe upon the Altar: so were the fattest Sacrifices counted for no better than common Flesh, unless they were offered by a consecrated Officer, that is a Priest.

Hereupon the Church of *Rome* doth what she can to attain to these Priviledges; 1. By consecrating their Altars, and praying,[1] that *the Holy Ghost* (which is a bold expression) *may fall down upon the*

[1] *Pontific. Rom. de Consecr. Altar. portat. fol.* 145.

stone,

ſtone, and ſprinkle it with eternal [m] *light*, &c.

2. By *anointing* the hands of Maſs Prieſts, [n] that, through the virtu of this *anointing*, all that may be bleſſed, which he ſhall bleſs; and all conſecrated and ſanctified, which he ſhall conſecrate and ſanctify. 3. By the conferring of *power to offer Sacrifice to God*. Theſe and other like ceremonies may peradventure promiſe ſomwhat towards conſecrating the Elements, and raiſing them from their *common* to a bleſſed *Sacramental uſe*: as likewiſe towards conſecrating the Gifts and Offerings of the People, and commending them by Prayers and Interceſſions to God. Thus far the Miniſters of Chriſt are allowed to exerciſe a Sacerdotal Function. But what is all this towards the real *ſacrificing* of *Chriſt*, which Maſs Prieſts are pleaſed to pretend unto? Firſt, is their Character, I mean that of their *Ordination* (for I mean no *magical Art*) ſo powerful, as to bring down the Lord of Glory under their dominion and diſpoſal, without which they are not capacitated to offer him? Secondly, are their hands by being oiled, enabled in any degree to *conſecrate*; that is, to raiſe the Body and

[m] *Ibid. fol.* 147. *& pag.* 317. *edit. Rom.* 1611.
[n] *Pontific. Rom. de Ordin. Presbyt. f.* 22.

Blood

Blood of Christ to a more elevated and sacred condition and use, then is that he hath in Heaven? Is there in our *Savior* any thing that may be called common at the right hand of his Father, which may become more holy by the hand, and upon the Altar of a Roman Priest? Thirdly, is the beloved Son of God any where in the World so great a Stranger to his Father, as to have need of any Intercessor to present him, and pray for him to God to look favorably on his Son?

Cardinal *Bellarmin* o and others try to save all, by alledging the *Suffragans* and *Vicars*, and *Legats*, which Christ hath in all his Offices. I confess that in every Office, as it is exercised towards Men, Christ hath under him his Ministers; for he hath Angels and Princes as he is King: he hath Pastors and Teachers under him, as he is Prophet: and he hath Priests also to bless, and to absolve men, and to dispense among them his Mysteries, as he is High Priest. But this is the blind oversight; all these Legats, Priests, Pastors, Princes and Angels, are employed from Christ to Men abroad on Earth, where he neither is, nor appears visibly: they are not sent from him to his Father, to whom he is

o *Bellarm. de Miss. l. 4. c. 25. Tar. Quod autem attinet.*

more

more than viſibly preſent; and from whom theſe Deputies and Officers, of what order ſoever they be, even the moſt glorious Archangels are, in compariſon of him, abſent. Now the Prieſts in queſtion are brought in to ſerve Chriſt, not towards Men, but towards God. *Every Prieſt*, ſays the Apoſtle, *Hebr.* 5. 1. *taken from among Men, is ordained for men in things that pertain unto God.* It were therefore a ſtrange revolution, if whereas all true worſhippers, and among them *Melchiſedek*, *Aaron*, &c. as religious Votaries, and pious Prieſts heretofore, made all their addreſſes to God by the mediation of Chriſt: Now Chriſt ſhould be driven to this paſs, as to be preſented to God by the mediation of his own Worſhippers and Prieſts. The Sons and Favorites of *Kings*, may and muſt have Officers abroad, to diſpatch affairs among their Vaſſals in the Country: But neither theſe Officers, nor theſe Vaſſals, are likely, ſpecially when remote from Court, and ſomtimes as far from favor, to mediate between theſe Royal Perſons and their Fathers. Once indeed *Abſalom* made uſe of *Joab*, to help him to be reconciled with his Father, but it was only for that time, that *Abſalom* was in baniſhment, and *Joab* in the King's boſom. When Chriſt had once in a manner worſe baniſhed himſelf out of Heaven for

for our sins, than *Absalom* had don from his Fathers presence by his Rebellion; yet did he offer his Soul, and Body, and Blood in Sacrifice, without any intervention of Saints or Angels: and now when this same B. Savior is immediatly next to his Father, must he take *Vicars* and *Suffragans*, creatures alwaies far from the Throne, somtimes farther from the Grace of God, to help this same Sacrifice, by the credit of their Office, and by the strength of their own Intercession? *Christ is able*, says the Apostle, *Hebr.* 7. 25. *to save men to the uttermost, who come unto God by him*: as for himself, he must daily at Mass, if you believe Roman Catholics, come and be presented by their Priests. Thus men, thinking to honor themselves, will dishonor their own Savior both before God, and before Men. Before men, they wrap him about with a white Wafer, as once they did with a red Coat, that all the World may cry out upon him again, *this is the King of the Jews*, and the great God of Christians. Before God, two manner of waies; by throwing upon him satisfactions of Monks, priviledged Altars, and Indulgences, as if he had need of them to raise up higher the valu of his infinit Oblation; and by surrounding him with a million of Mass Priests to present him,

as

as if he wanted favor with his own Father. Thus men, when they will forſake plain *Scripture*, are often times given over to forſake all *Senſe* and *Reaſon*. And ſo much concerning the *Office* and *Function* of Roman Prieſts. What more they pretend to, as concerning their Order of Prieſthood, is not better.

CHAP.

CHAP. XI.

Upon what Ground Mass Priests dare pretend to a Priesthood after the Order of Melchisedek.

ALL Scripture Priests are reduced to these two *Orders*, one of *Aaron*, and the other of *Melchisedek*. *Aaron* with all the Priests and Sacrifices after his Order, were excellent figures and representations of Jesus Christ. For there all men could see in the *violent death* of the *Victims* destroyed and burnt to ashes, what kind and degree of *Reward* sin will deserve at the hands of Divine Justice; and in the transferring of this punishment from the *sinner*, who deserved it, upon the *Victim*, that, without deserving it, suffered it; Men and Angels could likewise discern the great mercies of God, in not imputing to men their trespasses, but laying them on a Sacrifice, that was to satisfie Justice for them. Hence come these expressions of *Forgiveness*, 2 *Sam.* 12. 13. *The Lord*, says the Prophet *Nathan*, *hath put away*, or rather after the Hebrew * *hath made thy sin to pass over*. To which is correlative this other expression of *Isaiah* 53. 6. *The*

* העביר.

Lord

Lord hath laid, or made the Iniquities of us all to * *meet upon him.* That is, when God in his Mercy puts away punishment from ſinners; he transfers it, and makes it paſs upon the Sacrifice, that ſuffers it for them. Thus far went the *Order* of *Aaron*, towards repreſenting our *Redemtion* by *Chriſt*.

But becauſe the condition both of *Aaron*, and of his Order, was unavoidably attended, as well in their Perſons, as in their Office, with ſuch circumſtances of *weakneſs* and *mortality*, as did rather overſhadow than expreſs the excellency of that bleſſed *Savior*, either in his eternal *Nature*, or in the ſtrength of his eternal *Sacrifice*; God in his infinit Wiſdom was pleaſed, beſides *Aaron*, to bring in *Melchiſedek*, and to ſet him out with ſuch colors, that could repreſent both the Savior and his Salvation in an higher and more eminent manner. For example, in the Order of *Aaron*, the High Prieſt, with his beſt Robes, appears not better than a meer mortal man, whoſe beginning and end, birth and death, are as commonly known as his life: his Sacrifices are but Beaſts, which in no reaſon can make amends for the ſins of their own Maſters. And moreover, theſe ſatisfactions were

* הפגיע.

but

but temporary, and short, som for a day, som for a month, the best of them were but for a year; which being ended, these temporary *Sacrifices* and *atonements* were to be reiterated, as if nothing had been don before.

Here then appears a nobler representation, both of what Christ is in his *Nature*, and of what he was to do by his *Office*.

1. Among all great Persons, whose Birth and Death are as punctually recorded, as their very life, in Scripture, comes in a Priest higher and greater than they all. His life and dignity stands *a* on record, *Gen.* 14. 19. 20. And tho undoubtedly he was mortal, yet there is no more mention made either of Father and Son, Predecessor and Successor in his *Office*, or of beginning and end in his *life*, than if he had bin eternal. And by this means he represented as well as it was possible (for such great things cannot be represented otherwise than negatively) the everlasting both Nature and Priesthood of *Christ*.

2. Whereas *Aaron* and other Priests of that Order, appear commonly in Scripture about their *Altars*, and among their

a *Thus I take the Apostles meaning,* μαρτυρεῖται ὅτι ζῇ. *That is, of whom it is recorded, that he liveth, Heb.* 7. 8.

Victims,

Victims, that is, with ſom mention made of Sacrifices, and other things which do belong to their Office; *Melchiſedek* alone comes in with this glorious and ſacerdotal Character, as being *Prieſt of the moſt High God*, *Gen.* 14. But if you deſire to know what Sacrifices he comes to offer, you ſhall find, about *Melchiſedek*, no Victim that he can offer, unleſs he offer his own Body. And by this was repreſented what the Apoſtle inſiſts upon, as ſpecifical to Chriſt's Prieſthood, that *He came not with the Blood of Goats, &c. but by his own Blood*, *Hebr.* 9. 12. and *by the Sacrifice of Himſelf*, *Heb.* 9. 26. &c.

3. Neither is there any mention or appearance of an Altar, which is a thing moſt requiſit both to offer, and to ſanctifie Sacrifices. Thus *Melchiſedek* was in figure, what Chriſt at his Paſſion was in moſt real truth, *Prieſt*, *Altar*, and *Oblation*. Which the Apoſtle alludes unto, *Heb.* 9. 14. *How much more ſhall the Blood of Chriſt, who, through the Eternal Spirit, offered himſelf to God, &c.* In which words *Chriſt* is the Prieſt, his *Blood* is the Sacrifice, and his *Eternal Spirit* is the Altar, that both raiſed up on high, and ſanctified this precious Oblation, above all what either the Blood of all men, or the ſuffering of all Angels could have bin worth. Otherwiſe, as the blood of bulls and goats, was

too

too mean a Sacrifice, for this Sovereign King and Prieſt to offer: and any other hands, but of Chriſt, too prophane to offer up the blood of Chriſt: ſo certainly, neither marble, nor gold, nor any ſuch groſs earthly matter could have bin holy enough to receive, and to ſupport that moſt precious Effuſion. Chriſt's Eternal Spirit was the only decent *Altar*, to lift it up to God, and to ſanctifie this Sacred Gift. So whatever both the Fathers, and we, ſay ſomtimes of that Croſs that Chriſt was nailed to, muſt be taken in a large ſenſe: For ſtrictly, and properly the Croſs was, both in the Law of God, and the cuſtomary Law of old *Rome*, the inſtrument of a curſed punishment, and not an *Altar* fit for any holy Sacrifice.

4. Whereas *Aaron*, and all the Prieſts, who came after him of that Order, had a Tabernacle to officiate in, both *little*, as being but of ſom few cubits; and weak, as being ſet up by men: *Melchiſedek* appears bleſſing *Abraham*, in *the name of the moſt High God*, not ſitting in *Jeruſalem*, or between the Cherubins, as the *Order* of *Aaron* did, (who had no other Sanctuary either to offer, or to bleſs) but in the *Name of the moſt High God, Maſter, or Poſſeſſor of Heaven and Earth*, Gen. 14. 19. 22. that is, whoſe Dwelling and Poſſeſſion is not a leſſer Temple than the whole World.

The *ground* where about this Temple ſtands, is all the Earth; wherefore God calls it his *Foot-ſtool*, Iſa. 66. The compaſs & circuit of it reaches about to the utmoſt ends of this Earth. The *ſurface* of all the Air, wherein all men promiſcuouſly breath, makes but the *out Courts* of this great Temple. The Sun, Moon, and other Planets, are the Lamps of the Holy Place: and if you go ſomwhat higher, there you meet with the Firmament, and all its Stars, which make that magnificent veil, embroidered with flowers, and ſtudded with ſpangles, which opens and ſhuts that holy place, where the Almighty God hath his Throne, and the bleſſed Angels their abode. And this great Myſtery the Apoſtle partly alludes unto, and partly expreſſes in plain terms, when he ſays, that *Chriſt is Miniſter of the true Tabernacle, which the Lord hath pitched, and not man*, Heb. 8. 2. And that *having offered himſelf up once*, *Heb.* 7. 27. (In the out Court of this Tabernacle, or in the inferior part of the World) *he is by & * with his own blood entred through the inner veil, into that Holy Place, where he is ſet on the right hand of the Throne of the Majeſty in the Heavens; there to appear in the preſence of God for us.*

* *Compare Hebr. Chap. 6. 19, 20. chap. 7. 27. chap. 8. 1, 2. chap. 9. 12, 24.*

Hence

Hence it is, that when he offered himself in the lower part of this World, the upper part of it felt the strength of his Sacrifice; the Lights of Heaven were darkned: and, as in the daies of *Solomon*, the Glory of Christ appeared at that great Consecration, and filled as well the Heavens, as the whole Earth, with thick darkness: So, now that he is in Heaven, as in his true Sanctuary, these low and remote parts, where we crawl, feel his Intercessions from above. And thus, whersoever Christ presents himself, whether in Heaven, or in Earth, this true *Melchisedek* fills all the parts of his great Temple, with the sweet savor and blessings of his powerful Sacrifice.

5. Altho it is very probable, that *Abraham*, living the most part of his life, as he did, like a Traveller and Pilgrim in his Country about *Salem*, either had, or sought more than once the happiness to meet *Melchisedek*, whom he knew to be Priest of the most high God, in an higher manner than himself; and also, that *Melchisedek* had the same mind to meet and bless *Abraham*, whom he knew to be gracious with his God, and moreover, to have the Promises; it is not without a mystery, that this great man never appears either with *Abraham*, or with any man else more than once: which must

evidently relate to that once appearing for ſin, which the Apoſtle obſerves continually, both as quite oppoſit to the Order of *Aaron*, and proper to the Prieſthood of Chriſt. *Not that He ſhould offer Himſelf often, as the High Prieſt*, &c. *but now once in the end of the World hath He appeared to put away ſin, by the ſacrificing of Himſelf.*

Now, firſt, obſerve the great wiſdom of God in contriving all things ſo ſutably to their own Orders. In *Aaron's* Order all things are weak. 1. A *Prieſt* troubled with infirmity, *Heb.* 7. 28. 2. A *Tabernacle* made with hands, *c.* 9. 24. 3. *Sacrifices* that cannot purifie the *Conſcience*, *c.* 9. 9. and therefore need to be *often reiterated*, *c.* 9. 7. 4. A *Covenant* old and *decaying*, *c.* 8. 13. And laſtly, a *Commandment carnal* and temporal to order all theſe things for a while, *c.* 7. 16. Contrariwiſe in the Order of *Melchiſedek* all things are ſtrong, and *eternal*. A *Prieſt* free from ſin, and continuing for ever, in a Tabernacle made by God Himſelf, therein to offer his own Blood by an Eternal Spirit in behalf of a new Covenant, made upon better promiſes of eternal Salvation, by one Oblation, *once* offered for ſin on earth, and a continued appearance for us in Heaven. Finally, an Oath, a Law, and power of an endleſs life, to concert and bind all theſe great

great things together, *Hebr. cap.* 7. *c.* 8. *c.* 9. *&c.*

Secondly, observe how these two Orders are well suited for their proper ends and effects. *Aaron's* Order tends to a *Typical Redemtion* from legal and *Typical sins.* Such were for example, to touch a dead body, to eat of any flesh torn by wild beasts, to come near a Leper, &c. The blood of goats was sufficient to wash away such sins; and an infirm Priest to consecrate and offer such blood; and a *carnal Institution* to ordain such an ordinary Priest. And either a Tabernacle made of skins, or a Temple made of stones, was good enough for such Sacrifices, and such Priests. The Order of *Melchisedek* is designed to procure and work a real and eternal Redemtion. Therefore here is a Sacrifice of an infinit valu to satisfie an infinit Justice, and to buy out of its hand this everlasting purchase of eternal Salvation: a Priest of an infinit dignity to offer, and to bless that infinitly precious Oblation: a Tabernacle of a large extent, both to contain all Guests, that is, all men, who are universally invited to this Sacrifice; and to afford such, and so many rooms, as this infinit and eternal Priest must need stand & officiate in. Therefore this Tabernacle cannot be less than both the whole Earth, and Hea-

ven; the Earth to contain all mankind, which is called to this Sacrifice; and all the Heavens, either through, or to which this High Prieſt muſt carry the blood, and therewith enter into that Sanctuary, to perform that other moity of his Sacerdotal office, by an everlaſting Appearance and Interceſſion. Finally, a Decree confirmed by oath, immutable, and never to be repented of, to conſecrate a King and a Prieſt to this everlaſting Office: and to ſettle Eternity, both upon that Salvation, and upon all other advantages that depend on that Prieſt and King. All theſe Doctrines ſupport themſelves by their own agreeableneſs with all rational Equity, with the expreſs Tenets of an Apoſtle, and with clear Analogy of Faith.

As touching the Bread & Wine, wherewith *Melchiſedek* feaſted *Abraham*, I have ſaid nothing all this while: and the truth is, I am not certain what to ſay, becauſe it was a *private act*, which the holy Apoſtle, who doubtleſs well underſtood what was either ſignificant, or inſignificant in it, took no more notice of, than of the Mules and Slaves, that probably brought this Bread and Wine. 'Tis true indeed, mention is ſomtimes made in the writings of of the *Fathers*, of *Melchiſedeks* preſenting Bread and Wine with reference to the *Euchariſt*; but 'tis by way of accommodati-

dation and allusion, with which ornamental Schemes of speech it is usual with them, as it is with other Authors, upon occasion to serve themselves: and besides, they declare that *Melchisedek* gave them to *Abraham*, and not to *God*.

It is well known that every circumstance of action that happens to a Type, or Parable, is not a part of either; and in the present case to be a *Priest* after the *similitude*, or the Order of *Melchisedek*, (which two words the Apostle uses to express one thing, *Hebr.* 7. 15.) is to be ordained such a Priest as *Melchisedek* was: and this *Ordination* or *likeness*, must not extend farther (unless we have som other infallible guide, that will lead us that farther way) than the holy Apostle extends it.

This Order is by the Apostle extended as far as to represent, 1. The joining of two Dignities together, to wit, both the Royal and Sacerdotal in *Jesus Christ*, which were separated by *Moses*. 2. The Eternity of this Royal Priest, and the perpetual duration of his Priesthood. 3. The excellency and extraordinariness of both Priest and Sacrifice; a thing which was never seen, but in Christ; nor so much as shadowed, but in *Melchisedek*. The *Sacrifice* is as great, and as good as the *Priest*: and the Priest with his own Body, and Blood, and Soul, is the same with his Sacrifice.

crifice. 4. The *vastness of the Tabernacle*, as large and high as the whole World. 5. The *one infinit act* of offering, which at one blow did fill up with the strength of his Sacrifice, all the rooms of this Tabernacle, and all the ages of the Church: and did obtain throughout the succession of all these Ages, an eternal Salvation for all men. All men, I say, whosoever will give themselves up to this Priest, and wait for him in the Tabernacle, and partake of the Sacrifice. These are the great and high Mysteries, which, as well as any other, deserved not only to be foretold by *Prophecies*, but also foreshewed by Types and Figures. And there are none to this purpose, but this order of *Melchisedek*.

Now, among these magnificent wonders of Christ's Law, Bread and Wine can be reputed but of little importance, which you may find as well, or better, among the Oblations of *Aaron*: and thus far belonging better to his Order, because he is often [b] commanded to offer Bread; which Priest *Melchisedek* is not. Therefore, if offering Bread and Wine makes an *Order*; *Aaron* will be more certainly a Priest after the Order of *Melchisedek*, than was either *Melchisedek*, or Christ Himself. It is in vain that *Bellarmin*, [c] and

b *Levit. c. 2.* c *Bellarm. de Miss. l. 1. c. 6. Par. Respond. primum. Becan. de Sacrif. q. 4. n. 18. Greg. de Valent. De Ritu, &c. Disp. 6. q. 11. Punct. 1. Par. 11.*

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som others say, that *Bread* and *Wine* were but as *Appendages* and *Sawces* of *Aaron*'s fleshy Sacrifices. Which is to say, that the Order of *Melchisedek* was but an *Appendage* to the Order of *Aaron*: and that this of *Aaron* was both nobler and fuller than that of *Melchisedek*. I say *nobler*, because that is the nobler Order of Priesthood, which is instituted to offer the nobler Sacrifice: and such are *Aaron*'s Victims, that have life and soul in them; whereas Bread and Wine have none. I say fuller also, since according to this Roman Divinity, *Melchisedek*'s whole Sacrifice was but a very small accessory to the Sacrifice of *Aaron*. So *Aaron* had his own living Oblations, and the liveless ones of *Melchisedek* besides, within the compass of his Order.

It seems Roman Catholics, and the holy Apostles, did not study Divinity in the same School. For the Apostle, who alone hath taught both Hebrews, and all the Church, what *Melchisedek*'s Order signifies; either makes observations, or discovers mysteries in every word, which *Moses* and *David* did ever say concerning *Melchisedek*, *Gen.* 14. and *Psal.* 110. except only that Bread and Wine which he presented *Abraham* with: whereas pretended Catholics insist chiefly upon that Bread, as the main essential point, wherein they

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are to ſeek both for that order, and for the myſteriouſneſs thereof. Hence it is, that they [d] ſay (and I ſuppoſe all learned Chriſtians will wonder at it) that, when Chriſt offered upon the Croſs that all-ſufficient Sacrifice, which wrought everlaſting Salvation, which at one offering conſecrated all for ever: and by vertu whereof He ſits at the right hand of God, and doth appear for us within the veil, as *High Prieſt* for ever; was not after the order of *Melchiſedek*, becauſe forſooth upon the Croſs Chriſt wanted Bread. The Apoſtle ſays expreſly, that Chriſt is entred into Heaven as an High Prieſt, *Heb. c.* 5.6. 7. *c.* 8. 1. *& c.* 9. 11. 12. after the order of *Melchiſedek*, *Pſal.* 110. 1. 4. 5. where ſurely he appears with his own ſhape, and without Bread. But if we believe Roman Prieſts, he neither offered nor appeared upon the Croſs, becauſe there he appeared in his own ſhape, and without Bread. *Chriſt*, [e] ſays Bellarmin, *by the Sacrifice of the Croſs was Prieſt, neither after the order of* Melchiſedek, *becauſe He did not offer Himſelf under the form of bread; nor after the* Order *of* Aaron, *becauſe He did not offer Himſelf under the form of a beaſt.*

But all this hath no other ground, than

[d] *Bell. de Miſſ. l.* 1. *c.* 6. *Par. Ex qua ratione. Becan. de Sacrif. q.* 4. *a.* 19. [e] *Bellarm. ibid.*

a beaſt-

a beaſtly miſtaking of the order of *Melchiſedek*, and the order of *Aaron*, for the ſhape of their Sacrifices. Certainly the Order of *Aaron* can ſignifie in no language the form of a Lamb or a Bull, nor the Order of *Melchiſedek* the form of Bread. Theſe Orders do eſſentially relate to the Law and manner, wherewith theſe men were eſtabliſhed in their reſpective Prieſthood. And ſo the Apoſtle doth interpret it, *Heb.* 7. 15. 16. the Order of *Aaron* to be after the Law of a Carnal, that is ceremonial and temporal *Commandment*; and the Order of *Melchiſedek*, after the *power of an endleſs life*, and therefore of an unchangeable Prieſthood. But and if theſe two diſtinct Orders relate farther to their Sacrifices, (as really they do ſom way or other, ſince they are eſtabliſhed to that purpoſe) they will directly ſignify, that the Prieſt of one Order was eſtabliſhed to make atonement both for Himſelf, and for the People, with *the Blood of another Victim*, *Heb.* 9. 25. And the Prieſt of the other to do it for the People, and not for Himſelf, *by his own Blood*, *Heb.* 9. 12. Therefore whoſoever ſaw *Aaron* among his Lambs and Bulls, could not doubt of what he did ſee; this is the Prieſt, might he ſay, and theſe are the Victims, which he is to offer. But he that ſees either *Melchiſedek*

chiſedek in Scripture, or Jeſus Chriſt upon the Croſs, may well ſay, as *Iſaak* did, being in the way to that mountain where Chriſt afterwards ſuffered; O Lord my God, here are two great and holy Prieſts indeed! but *where are the Lambs for burnt Offerings?* *Gen.* 22. 7. So that after his beſt thinking upon the ſolitary condition, wherein he ſees them, he muſt conclude, that if they are ordained to offer there and then any Sacrifice, they muſt in all neceſſity offer themſelves.

All theſe things are ſo evident, both by their own dependency on each other, and by their ſutableneſs with the fundamentals of Chriſtian Religion, that they may evidence themſelves to any honeſt Conſcience. But if one be contentious, the authority of an Apoſtle, who, without contradiction, refers what ever he ſays, to the Sacrifice of the Croſs, and not one word to the Sacrifice of the Altar, which they call Maſs, in a full and large diſcourſe upon the Order of *Melchiſedek*, is evidence enough to force, and to convince the moſt ſtubborn.

Here I will by way of interrogatory propoſe three Arguments, which, however upon different matters, agree in this, that they can obtain admittance into any ſober mans underſtanding, without any help of Scholarship. The firſt will be againſt

against *praying to Saints*; How it should come to pass, if prayer to Saints, or Angels, be any useful piece of Christian devotion, that during above 4000. years that God had a Church in the World, and among so many thousand Prayers, and occasions of praying, the Wars and Troubles of *David*, and the distresses of all *Saints*, not one example is recorded in all Scriptures, of any holy man, who ever called upon any created Saint or Angel? And how is it likely or possible, that the universal Church in after times, should learn either new waies towards Heaven, or new waies of true help and comfort, which neither Patriarks, nor Prophets, nor Apostles ever taught or knew?

The second is against prayers for Souls conceived to be in *Purgatory*; how doth it come to pass, if either Prayers or Masses be true Acts of Christian Charity, as they are pretended to be, that S. *Paul* for instance, who is so careful of exhorting all sorts of men and women, to all kinds of Christian duties, forgets the most considerable; as for Fathers, Children, and all true Friends, to be charitable to their dearest Relations, being, as it is supposed, in *Purgatory*, and standing in greater need than ever of their prayers, but specially of their Contributions for Masses? Did no flames of *Purgatory* burn in the daies

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of St. *Paul*? or had Fathers, Wives and Children no Relations in thoſe daies, that did either die, or fall into thoſe flames?

The third is full to this purpoſe againſt *Maſs*, or *Sacrifice of the Altar*; If this Maſs Sacrifice be the Sacrifice properly both foreshewed and intended by the Order of *Melchiſedek*; how comes it to paſs that the Apoſtle ſpends the beſt part of a large Epiſtle upon this Order; and by *Rome*'s own confeſſion, ſpeaks not one ſingle word of *Maſs*, which is pretended to be the object, and the compleat end of this Order? Was it becauſe the Oblation of Bread and Wine did not ſet out ſo well the excellency of Chriſt above *Aaron* (which is the firſt [f] reply of *Bellarmin*) and the expreſſions of death and *ſuffering*, and of ſtrong cries and tears, which he ſpares not to mention at every occaſion in this Epiſtle, did ſet it out better? or (which is their [g] other reply) was it becauſe this myſtery of Maſs was too high for thoſe Chriſtians to whom he writes; but the other high points of Chriſtian Religion, as Chriſt's eternal *Perſon*, *Incarnation*, *Paſſion*, of which he ſpeaks freely to them, were not too high? Or if they ſay

f *Bellarm. l.* 1. *de Miſſ. c.* 6. *Par. Reſp. Eec. de Sacrif. q.* 4. *Par. Objiciunt ſecund.* g *Bell. Ibid.*

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the Apoſtle hath only named the Order, and not explained what it is; let them ſupply and explain it better. But before they take on them to teach us more fully than the Apoſtle hath don this high point of Divinity, let them better ſtudy *Grammar*, and learn that neither in Hebrew the *Order* of *Melchiſedek* ſignifies the form of Bread, nor in Greek the Order of *Aaron* the form of Rams or Goats, or of any other Victims that *Aaron* was ordained to offer. Otherwiſe, whenſoever he did offer Bread, as he did often, not as an Acceſſary, as *Bellarmin* [b] and others would have it, but as a principal Sacrifice, *Lev.* 2. The Order of *Aaron* will become the Order of *Melchiſedek*.

But then, what muſt we make of this Bread and Wine, which the Apoſtle thus lays aſide? I ſay, 1. That this Apoſtolical neglect is a clear demonſtration, that this Bread and Wine which he paſſes by, is not ſo eſſential to the Order of *Melchiſedek*, as is every thing elſe, which he moſt punctually obſerves. 2. The literal ſenſe of theſe words, *Melchiſedek offered Bread and Wine*, *Gen.* 14. 18. ſignifies not, that *Melchiſedek* offered himſelf either to God, or to *Abraham*, under the shape of Bread and Wine;

[b] *Bell. ſupra. Greg. de Valent. de Ritu, &c. Diſp.* 6. *q.* 11. *p.* 1. *Becan. ſupra.*

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but only that after the laudable Custom observed in those daies among Princes and Nations, whether confederates or friends, *Melchisedek* being a neighbor King, thought fit to meet and congratulate *Abraham*, though perhaps then a lesser Prince, after a signal Victory, and to supply his Army with such refreshments (most commonly signified in those Countrys under the notion of Bread and Wine) as Soldiers might want in their march: and so S. *Ambrose* [i] takes it out of many Jewish Writers. Therefore were the Ammonites accursed, *Deut.* 23. and the Princes of *Succoth* threatned utter destruction, *Judg.* 8. 6. for refusing this friendly entertainment to *Moses* and to *Gideon*.

Whether these provisions of *Bread* and *Wine* were parts of any *Sacrifices*, as holy Feastings were commonly, that had bin offered to the Lord before *Melchisedek* brought them down, I know not, and it matters not. There is never a Priest, no, not *Bellarmin* [k] himself, who can tell how they could have bin sacrificed at that time when they were offered. *Melchisedek* perhaps had in his way neither *Oven*, nor *Altare portatile*, that is, an Altar fit for Travellers to carry about, as itinerant

i *S. Ambros. Heb.* 7. 1. k *Bell. de Miss. l.* 1. *c.* 2. *Par. Neque his repugnat.*

Mass

Maſs Prieſts have now a-daies; and Je-ſuit *Sahveron* [1] gives us leave to think, that *Melchiſedek* might offer them to *Abraham*, juſt in the ſame manner as the High Prieſt *Achimelek* once gave the *ſhew Bread* to *David*, 1 *Sam.* 21. and Pope *Gregory* his holy cakes to ſom Troops of *Aquitany*, that were marching againſt the *Turks*. However, moſt certain it is, that this Bread and Wine, whether ſacrificed, or not, was brought by way of either ſupply, or Feſtival, to *Abraham*.

But let us ſuppoſe it to have bin offered both waies, that is, both to *Abraham*, and to *God*, (for in ſuch a clear caſe as this, there's no danger to be liberal) and let us ſee in both what myſterys this literal ſenſe can well bear.

Firſt then *Melchiſedek* offered Bread and Wine as *a Sacrifice to God*; this *Prieſt* offering, I ſay, repreſented our Savior Chriſt, and this *Bread* and *Wine* offered, repreſented both the nature and the ſtrength of the *Sacrifice*, which Chriſt offered among his ſufferings upon the Croſs. Bread is not Bread, that is, nourishment fit for men, as long as its ſubſtance ſtands in the field, or lies on an heap in the flore; it muſt be cut down, thresh'd,

[1] *Salmer. de Euchar. Tract.* 27. *Par. Ruit ſecunda.*

ground,

ground to powder, and with all this, 'tis not Bread yet. Therefore beſides, it muſt be dried and prepared, by ſuffering the violent heat of fire; thus, after much adoo, it becomes *Bread*. So Chriſt Jeſus was neither Bread to maintain life, (that is bread of life) nor *Sacrifice* to procure life by any propitiation of ſins, as long as he remained alive, and work'd miracles in his native Country; He muſt be beaten, nailed to the Croſs, and put to death, and yet, for all his conſtancy under all theſe preſſures from men, he is not much more than a Martyr. The vengance due to ſin, the wrath of God, and the fire of the Altar, muſt fall from Heaven upon him. Thus true *Melchiſedek* on his Croſs at *Salem*, was by his ſufferings from Jews and Romans made a Martyr, by that fiery vengance laid on him from above for all our ſins, he hath been made beſides Martyr, our burnt Offering; and in both, *Abraham* and his whole Army might ſee as in a figure, by what they might expect to live, and never die, when they met in their way both *Melchiſedek* and his *Bread*. The like myſtery lies in the *Wine*.

Secondly, conſider, if you pleaſe, alſo this *Bread*, as offered to *Abraham*. In the firſt notion, as offered to God, it is a Sacrifice; as offered to *Abraham*, it is a Sacrament. As Sacrifice, it did prefigurate what

what our Savior was to suffer for the sins of mankind; and as Sacrament, it promised the refreshments, strength, sustenance, and nourishment, which *Abraham* and all his followers, that is, all true Christians, shall receive of true *Melchisedek*, after, and from these sufferings. As you turn this Bread towards the Cross, there you see the beaten and burnt side, where it was made a Sacrifice: and as you turn it towards the Table, there you see the Food and Blessing, which worthy Communicants can receive of a Sacrament. These two sides answer one to another, as the Womb for the Birth, (for the Church and all her Children are born out of the Wounds and Passion of their Savior, as *Eve* was out of the open side of her Husband,) and the Breasts for the growth of an Infant; as the Blood of the *Passover*, which saved *Israel* from *Egypt*, and the Manna that maintained them alive when they were saved in the wilderness; as the killing of Victims upon the great brazen Altar, and the Sacerdotal Intercession grounded upon the death of these Victims, before the Mercy-Seat: in a word, as Christ dying for His Disciples, and Christ blessing them afterward with Mercies procured by that death.

Thirdly, compare this Bread and Wine under this second notion, that is, as a kind of

of refreshment offered by *Melchiſedek* to *Abraham*, with the Bread and Wine of the Holy Communion, which Chriſt hath ordained for his Church; in this compariſon that cannot be ſaid properly to have been a Shadow to repreſent this: Since both this and that are but ſhadows of ſomthing more ſubſtantial than themſelves; and in good ſevere Divinity, ſhadows are not inſtituted to repreſent ſhadows, tho they are much like one another, becauſe both repreſent but the ſame truth; in this ſenſe one may be ſaid to be the figure of the other; and holy Fathers ſay ſo ſomtimes. But however they are two Figures, or Sacraments, agreeing together like two *Images*, to repreſent one and the ſame Original. Such two Sacraments were the *Flood*, and the holy *Baptiſm*, which St. *Peter* 1 Ep. 3. 21. calls *ἀντίτυπα*, that is, anſwerable and *parallel* repreſentations of waſhing and ſanctification. For Chriſt the true *Melchiſedek*, and ſaving Sacrifice of mankind, being offered upon the Croſs, neither in the firſt beginning, nor the laſt end, but about the middle ſpace of the Generations of the World, God had ſet up in the firſt ſeveral Sacraments to repreſent Chriſt as *coming*, and in the ſucceeding Ages two other principal and ſignal ones, to repreſent and commemorate him, as already *come*. Theſe two orders

ders of sacred signs, like so many *Stars* shining in their respective Orbs, shew the way to one Christ: and like the Cherubs of *Moses* wait upon, and turn their faces towards one and the same Mercy-Seat. Thus here *Melchisedek* with his Banquet, and Christ with his Eucharist, both give *Bread* and *Wine* alike; the one to *Abraham* and his Houshold, as an assurance that none of them should ever want help and relief, till the *Messias* were come to them; and the other presents Christians with the like refreshments, as long as they will march, and fight after the example of *Abraham*, until at last they come to Christ. So that if you divide all true Children of that most faithful *Patriark* into two Armies, marching the one before, and the other after Christ; those were, these are to look upon this Sacrifice, whereby *Melchisedek* hath obtained for them everlasting *Peace* and *Justice*, as the Cause and Fountain of all the Gracious Effluxes that keep up tired Travellers, from either being overcome by their *Enemies* in all their Battels, or from fainting under their own *infirmities* in their long way.

Melchisedek offering his *Bread* and *Wine*, whether to *God*, or to *Abraham*, may very well bear these true Doctrines; and I am sure that whatever holy Fathers have either

either ſaid, or alluded to this purpoſe, comes to no more. In the mean while, all this is far from ſignifying, much leſs from proving, that like as *Melchiſedek* once did offer in Sacrifice *Bread* and *Wine* to *God*: ſo Chriſt muſt every day, and upon ten thouſand *Altars* ſacrifice Himſelf by Maſs Prieſts, under the ſhew of *Bread* and *Wine*. And, I pray, what work do they here in behalf of *Melchiſedek*, wherefore they ſhould call themſelves Prieſts after his Order?

The *Order* of *Melchiſedek* admits no more of *Servants* to aſſiſt him, than of *Fathers* and *Mothers* to beget him, or of *Predeceſſors* and *Succeſſors* to come before and after him. But tho you ſhould allow about this myſtery ſom Officers, becauſe certainly we cannot think but *Melchiſedek* had Bakers to make theſe Loaves, and Mules and Waggons to bring them, and Slaves to unlade them, to ſet them upon the *Altar* (I ſpeak all this by ſuppoſition) and to diſtribute them among the Soldiers, after he had conſecrated them; and tho you ſhould alſo ſuppoſe that Maſs Prieſts be called in among theſe men to drudg about the Bread and Wine; yet of all theſe Slaves, none can be thought to have been called, or without call to have been ſo bold and ſawcy, as to lay hands upon his Maſter, and to offer *Melchiſedek* himſelf

himself either to God, or to the Soldiers, among his Loaves. If som such strange attemt could be proved, that were a mystery indeed, that might oblige us to seek among the Disciples, for more Officers than one *Judas*, to bind and deliver up Christ at their example. But till that be evidently demonstrated, (for such a business must not be believed without clear demonstration) in God's name what have Mass Priests in them resembling great and holy *Melchisedek*, that they should take upon themselves the title and dignity of his order? They are not Kings, unless it be by that round mark which the Barber shaves on their heads, which they call [m] *Crown*. Their kindred and extraction is fully known, unless it be by chance of som Popes, whose Fathers were in the dark, but their Mothers were known enough. They have long lists of Predecessors, and brag of long Successions, which *Melchisedek* had not at all. And they have all, not one excepted, both beginning and end of daies.

As they are nothing like *Melchisedek* in their persons, so are they quite different from him in their Sacrifice. For, to speak out of their own Principles, the Order of *Melchisedek* was ordained to offer true sub-

m *Durant. Ration. l. 2. c. 1. Par. Sept. Corona.*

stantial

ſtantial bread; and Maſs Prieſts, by their own confeſſion, offer true ſubſtantial *flesh*. If you ſay that they offer flesh, but 'tis under the appearance of Bread; you ſay by the ſame means, that with this appearance, they may ſeem what they are not, *viz.* Prieſts after the Order of *Melchiſedek*: but by their offering true real flesh, they are moſt really what they will not appear to be, Prieſts after the manner of *Aaron*.

Any man may eaſily perceive, that if they be Prieſts of any Order, they are fitted from head to foot, with all the proper Characters that may reſemble the Order of *Aaron*, this only excepted, that they are not deſcended from *Levi*.

1. Roman Prieſts are infirm, and ſinners like other men; and, as it appears ſomtimes in whole droves of their Chief Prieſts, whom they call *Popes*, above the rate of other men. 2. Therefore have they good need to offer after the manner of *Aaron* for their treſpaſſes, as well as for the treſpaſſes of other people. 3. They are *many*, *becauſe they cannot continue by reaſon of mortality*, Heb. 7. 23. They are made Prieſts after the Law of a carnal Commandment; both becauſe their Conſecration is with as courſe *oil*, as that of *Aaron's* could ever be: and becauſe the order which they receive of offering the Body

Body of Christ for Quick and Dead, is not so much as *Levitical*, as *Aaron's* was, and was from God; but meerly erroneous, and grounded upon nothing else than the vanity of flesh and blood. 5. The *Tabernacles* wherein they offer, are made with hands as *Aaron's* was. 6. Their Sacrifices can do no more than the bulls and goats of *Aaron* could, and scarce so much. For, by their own confession, they cannot so much as purge [n] away poor venial sins. 7. Therefore, by reason of this weakness, must they oftner be reiterated, than ever *Levitical* were: it being not heard, that whole thousands of Sacrifices were ever offered by *Jews* for one man: as it is usual to hear of four thousand Masses sung by Roman Priests for one Soul: And as som say, [o] the founder of the *Jesuits* had three thousand of those, which they call *Celestial Victims*, celebrated for the happy success of one business he had at *Rome*. 8. What they offer, is what *Aaron* did, *Frankincense*, *Cakes* and *Wine*, and as they say, true *flesh* and *blood*, &c. Only Roman Priests can exceed the power of *Aaron* by two notable excellencies. 1. In offering the blood of a man somtimes for the

n *Cajetan de Celebrat. Miss. q. 2. Lind. Panopl. l. 4. c. 51. Aiala de Tradit. 3. p. Consid. 5.*

o *Petr. Maff. Vit. Ignat. l. 2. c. 12.*

recovery of a vile beast; as in the Masses of St. *Hubert*, for an hound; of St. *Anthony*, for an hog; and of St. *Rochus* and St. *Barbara*, for any other sort of cattel. Whereas the power of *Aaron* went no further than to offer beasts for men, and never men for men, much less for beasts. 2. The other is such as, I think, neither *Melchisedek* nor *Aaron* were ever acquainted with, to offer the body and blood of their Victims in such a way, that the blood shall be really shed, and yet the Sacrifice shall be *unbloody*.

These two Prerogatives being laid aside; all the World may quickly wonder, why Roman Priests will disown the *Order of Aaron*, whom they resemble in all other things: and appropriate unto themselves the *Order of Melchisedek*, to whom they are altogether unlike. Never such a disproportion was observed between *Officers* of the same Order. *Aaron* and his Priests and Levites, were so well sorted together, that tho they differed in degrees, yet one might see in them all, a most decent suitableness, whensoever they were seen together about their Tabernacle and Altar: whereas at Mass, Christ, whom they make Chief Priest, and the Mass Priests, who

p *Bell. de Miss. l.* 12. *Par. Frater illa Argumenta.*

pre-

pretend to be his Officers, agree one with another in nothing, as to this purpose. They have quite different Tabernacles; for Christ never offered in a Tabernacle made with hands, nor the Mass Priests in a Tabernacle made without hands. And whereas no Inferior Priests under the Law, ever were so bold, as to sacrifice at the Altar without, whilst the Chief Priest was interceding in the Sanctuary within; these Mass Priests exercise a most disorderly Priesthood: for they never offered when Christ was offering on Earth, which was the only time for Priests to officiate under the Chief Priest: and now they take upon them to offer in this outward Court against all Law, when the Chief Priest, our blessed Savior, is entred to intercede in his Sanctuary which is in Heaven. Thus Mass tumbles all upside down; the Priests of *Israel* did never offer in the out Court, but when their Chief either was, or could be with them; and the Priests of *Rome* can never offer, but when he is away from them.

Som are pleased to think, at least to say, that were it not for their continual offering, Christ could not continue to be q a

q *Alph. de Castr. cont. Hares. l.* 10. *Tit. Miss. Par. Secund. argument. Salm. de sacrif. Tract.* 27. *Suarez. Disp.* 74. *sect.* 2. *Par. Circa Secund. Bec. De Sacrif. q.* 4. *Par. Secund. conclus. Bell. De Miss. l.* 1. *c.* 6. *Par. Præ.*

Priest: because they presuppose, that a Priest continues to be a Priest no longer than he sacrifices. After this rate the Priests of *Israel* were no more Priests, after they had passed their fifty years, for they did not offer after that age, *Numb.* 4. Nor the Priests of *Rome*, in the afternoons, for they are not to offer then: nor many of them more than during three or four hours, that is during three or four Masses, which they are bound to sing, and no more, every year. Christ Himself had not bin Priest (I speak upon their own Principles) during the seventy years of the *Babylonian* captivity: nor should or could be hereafter under the Antichristian. For Christ had no substitutes, to offer any Sacrifice under that, nor, as they say, shall have any to say Mass under this. And what will become of most Popes, whom they take for their highest Priests, when by reason of their age, or other employments about the Church, they never, or seldom officiate? I will say more; In the judgment [f] of their best Doctors, Priests may be Priests, and honest Priests, without saying so much as one Mass in

[r] *Navar. c.* 25. *n.* 88. [f] *Bonavent.* 4. *Dist.* 12. *q.* 4. *Alexand. Alens. par.* 4. *q.* 51. *Bec. de mor. Miss. q.* 1. *conclus.* 1. *Suarez. Disp.* 80. *sect.* 1.

their

their whole life. And thus Maſs pretends to be neceſſary to uphold the eternal Prieſthood of Chriſt.

But the true and direct Anſwer (altho ſuch ſilly things need no anſwer) is, that Offices and Dignities (ſuch are the Prieſtly and Royal) given for life, are not at all limited either to *Acts*, or to moments of *Function*. Witneſs thoſe Prieſts, who neither ſay Maſs, nor abſolve, and yet keep their Prieſtly Office. I anſwer ſecondly, that there are ſomtimes ſuch ſignal Acts, as can give a denomination, and a title, not only during their Exiſtency, but all along the time, that the Effects produced in that moment of their Exiſtency can laſt. So *God*, and the Bleſſed *Virgin*, (to inſiſt on no more examples) continue really throughout all generations, the one to be the Creator for a work don in ſix daies, and the other, to be a Mother for a child-bearing of nine months.

Our Savior without Roman Prieſts, or Roman Maſſes, continues to be Prieſt for ever, upon this threefold account. 1. Prieſthood is a Dignity that cannot be taken away but by *degradation*, or by *death*; which have no place in Jeſus Chriſt. 2. Altho the actual offering of himſelf upon the Croſs, was of few hours; the ſtrength and effect of that Offering is as long and laſting, as if the Offering it ſelf were

eternal. 3. If a perpetual office requires a perpetual Function: Interceding, which is as essential to Priesthood, as *Offering* or *Sacrificing*, is perpetual. *Durant* himself is full for this. *Christ*, says he, † *performed excellently the Office of Priest, when He offered Himself upon the Cross for the sins of mankind, and performs it yet more gloriously now, when sitting at the right hand of His Father, He intercedes continually for us.* The Holy Apostle intimates the first account, *Heb.* 7. 16. *by the strength of an indissoluble life.* And more plainly, 24. when he says, *that Christ hath an unchangeable Priesthood, because He continues for ever.* He intimates the second, *Heb.* 9. 12. when he says, that *Christ once for all entred into the Holy Place after, or by having procured an everlasting Redemtion.* And he intimates the third, *Heb.* 7. 25. and the first and the second also, when he says, that *Christ is able to save them absolutely, whosoever address themselves to God by Him: living for ever, that He may intercede for them.*

Now, what doth a Roman Priest with his wafers any more towards these great fundamentals, which keep up the Eternal Priesthood of Christ, than an *Astrologer* with his Instruments, towards the upholding of Heaven? or *poor Robin*, with his

† *Durant. Ration. l.* 2. *De Sacerd. fol.* 27.

Pre-

Predictions, towards the causing of a good year? The very Mass Priests can sometimes laugh at these [u] weak reasons, when they are squabling among themselves.

u *Gabr. Vasq. T.* 3. *Disp.* 225. *c.* 2. *Par. Verum quamvis. Id. T.* 1. *Disp.* 185. *c.* 2.

Chap. XII.

That neither Roman Prieſts, nor Roman Maſſes, have any probable ground in Scripture.

I Have the longer inſiſted upon the Sacrifice and Prieſthood of *Melchiſedek*, both becauſe generally it is not ſo well underſtood by Reformed, and groſly abuſed and inſiſted upon by Roman Catholics; altho theſe in good truth may rather therewith deſtroy their Maſs, than in any appearance eſtablish it. For if *Melchiſedek* did offer to God Bread and Wine, that might be a ſignification of that Sacrifice on the Croſs, where are to be ſought both the true *Bread* of eternal Life, and the true *Wine* of eternal Joy. And if you refer it to the Holy Communion, where the Holy Fathers ſay, [a] our Savior offered to His Diſciples the ſame thing which *Melchiſedek* gave to *Abraham*; then as *Melchiſedek* gave true ſubſtantial Bread and Wine, it is a folly to conclude thence, that Chriſt ſhould have given true ſubſtantial Flesh and Blood. For, what ſimplicity is it, if not worſe than ſimplicity, becauſe *Melchiſedek* hath given Bread and

a *S. Cypr. l.* 2. *Ep.* 3. *ad Cecil. S. Auguſt. de Civ. l.* 17. *c.* 17.

Wine,

Wine, hence to conclude, therefore Chriſt gives at the Communion Flesh and Blood under the shew of Bread and Wine? may I not conclude as wiſely, out of the Paſchal Lamb (which moſt Papiſts do make [b] uſe of, for to prove their Maſs Sacrifice) becauſe *Moſes* gave *Flesh* and *Blood*, therefore Chriſt gave upon the Croſs, or upon his Table, true *Bread* and *Wine*, under the shew of Flesh and Flood? And if the Paſchal Lamb of *Moſes* proves the Communion to be *Flesh*, why shall not the Sacrifice of *Melchiſedek* prove as ſtrongly the ſame Communion to be Bread? If *Moſes*, *Gen.* 14. or *David*, *Pſal.* 110. or the Apoſtle, *Hebr.* 5, 6, 7, 8, 9, 10. *Chapters*, who are the three Authors only whom we may conſult upon this Point, had given the Church any ground to think, firſt, That *Melchiſedek* offered himſelf as a Victim among his Loaves. Secondly, That preſently after, ſom of his Slaves took him alſo, bound him to the Altar, and at laſt offered him both under that great heap of Bread, and within the veſſels of Wine. And thirdly, That this Office was ſetled upon them, or others, whom they should name for Succeſſors, as long as *Melchiſedek* should be Prieſt:

b *Alph. de Caſtr. cont. Hæreſ. l.* 10. *Tit. Miſſ. Bell. de Miſſ. l.* 1. *c.* 7.

theſe three Articles (and nothing leſs) might have holpen the Roman Affairs with ſom pretence.

To ſupply it to the utmoſt of their Power, ſom ſtretch their wit beyond reaſon: for on one part, they flea off all the out-ſide, which of nature belongs to the Paſchal *Lamb*, to have *Fleſh* without *Accidents*: on the other part, they pick off the intire inward being of *Bread* and *Wine* from within their natural outſide, to have thereby, the *Accidents* of theſe Bodies without *Subſtance*: and ſo taking the Fleſh and Blood of *Moſes* his Lamb, and the emty Shews and Accidents of *Melchiſedek*'s Bread and Wine, and ſorting thoſe with theſe, as well as they can together, they make up the *Compound*, which muſt fill up all Types and Figures. And this ſorting and compounding is what they call *Conſecrating*, and *Singing* Maſs. Naturally few men can think, but it were a leſſer inconveniency once to admit of an uſual Figure into our Savior's Speech, *This is my Body*, than to forge and bring in continually ſuch an unnatural Disfiguration againſt his Creatures, of *Bread* and *Wine*, *Fleſh* and *Blood*. But when this Prodigy is like to fall upon the *Savior* Him-

c *Bell. de Miſſ. l. 1. c. 7. Far. Reſpondeo Euchariſtiam.*

ſelf,

self, who can be so unchristian as not to keep it off from him, with admitting rather, if need would require it, all sorts of both usual and unusual Figures one could think of? It is an infallible Rule in St. *Augustin*, d *That whatsoever we find in the Word of God, that cannot properly be referred either to holiness of Life, or truth of Faith; as when Christ says, Unless we eat his Flesh, and drink his Blood, you shall not have life, &c. we must understand it with a Figure.* You may be sure, that *Abraham* would never have carried away his Son, nor tied him upon an Altar, in order to sacrifice him, unless the Voice of God had bin so express, and so clear for *Isaac*, *Gen.* 22. that nothing could help this loving Father, to understand that hard saying, of any thing else, than his *Son, his Son Isaac, his only Son, whom he loved.* Therefore, whensoever Roman Priests go about to sacrifice the Son of God, and to bind him, not hand and foot only, but sense and soul to, and within the capacity of a thin wafer (a weak prison for a mighty Savior) they must needs shew the Command they have of doing it, expressed in terms so plain and strong, that there is no possibility left to either ordinary sense, or usual fi-

d *S. August. de Relig. Christ. l.* 3. *c.* 10. *Idem.* c. 12, 13, 14, & 15.

gures

gures of men, to understand it otherwise. *Aaron*, and all his successors, tho it was but to offer Rams, and Goats, yet they had a whole set of instructions & commands for this service, so full, and so often repeated, that it had been both stark blindness to doubt of it, and open rebellion not to do it: therefore no less can be expected of Roman *Popes* and *Priests*, but since they will take upon them to sacrifice the Son of God, and to bring, by their Sacrifice, that living both God and Savior to a sad condition of death, they bring as expres order for this, as either *Abraham* had for his Son, or *Aaron* or *Eleazer* for their Beasts.

Now therefore we must see, what clear Warrant, what absolute Command, and what irresistible Arguments Mass Priests have out of holy Scripture, to inforce and countenance such a stupendous Office, as is the sacrificing a great God. First, they are either so obscure, or so weak and uncertain *in their own opinion*, that the Mass Priests themselves, who have a visible Interest to think them good, do either contradict, or suspect them. Secondly, they are so weak and so uncertain in themselves, (whatever Roman Priests may think of them) that, to prop up Mass Sacrifice with such Reasons, is to uphold plain *Impiety* with plain *Folly*.

I be-

I begin with what theſe Reaſons are, in their own opinion. 1. Their firſt and main one is taken out of the Figure of *Melchiſedek*, and *David*'s Oracle with it, *Thou art a Prieſt for ever, &c.* Which words, ſome take as a full proof of the ſtanding continuation of Maſs Prieſthood, and Sacrifice. But in the judgment of others, this proof is not only weak, but alſo falſe. For, [f] ſays *Vaſques*, *Chriſt hath no need of this continuing Sacrifice; for He ſhall be Prieſt ſtill, even after the end of the World, when there will be no ſuch ſacrifice.*

2. Another Proof they moſt inſiſt upon, is the Sacrifice of the Paſſover, which they plead to have bin intended, as a Figure to repreſent Maſs, and to be accomplished at Maſs. But [g] *Bellarmin* betrays unluckily the weakneſs of this Argument, by a clear demonſtration out of St. *John* 19. 36. *A bone of Him ſhall not be broken, which*, ſays *Bellarmin* moſt truly, *was foretold of the Paſchal Lamb, and fulfilled in the Paſſion.*

3. The ſame flaw is notoriouſly to be found in their manner of arguing out of

e *Mart. Bec. de Sacrif. q.* 4. *Par. Melchiſ. non ſolum repræſentavit. Bell. de Miſſ. l.* 1. *c.*6. *Par. Eſt etiam alia.* f *Gabr. Vaſq. T.* 3. *Diſp.* 225. *c.*2. *Par. Verum quamvis.* g *Bell. de Miſſ. l.*1.*c.*7. *Par. Illud autem alterum.*

the

the Sacrifice, *Exod.*24. and other Mosaical oblations, that the Communion which Christ instituted, and consequently their Mass is a most real Sacrifice, supposing that [h] all, or most of them, were Figures to be fulfilled in this. For *Leo* destroys such reasons, and [i] teaches solemnly, *That all the mysteries of former Ages, and all sorts of Sacrifices, were Shadows and Figures, that both pointed at, and ended in the Sacrifice of the Cross.* Therefore this Argument [k] is taken by other School-men for a meer probable conjecture.

4. Of all Prophets, *Malachy* is the man, whom they think [l] to have most clearly foretold Mass. *In every place shall be offered unto my Name a pure oblation,* Malac. c. 1. Yet *Arias Montanus,* [m] whom they acknowledg to be a right pious and learned man, cannot see it; nor doth he find any thing in this Prophet, that can satisfie his fellow Priests. And these are the likeliest proofs which the old Testament can afford them, which their own men thus contradict. The New Testament helps them as ill, or worse.

h *Bell. de Miss. l. 1. c. 8. Par. Huc referri possunt.* i *Leo magnus Serm. 3. de Passione Domini.* k *Francisc. Suarez. Disp. 74. sect. 2. Par. Illum autem alterum.* l *Suarez. Disp. 74. sect. 1. Par. Sed præcipuum. Bell. de Miss. l. 1. c. 10. Sed insign.* m *Suarez. Ibid. Par. Quæ circa sæpe miratus.*

1. As-

1. After they have screwed what they can out of Christ's *Institution*, which should be the proper seat of Mass; som do ingeniously confess, [n] that, what all the Gospels have said concerning it, can by it self convince no man. Only they guess it to be very consonant with the words, and Acts of Christ's. Therefore instead of clear and invincible Demonstrations, (for nothing less can evince this strange Sacrifice) they must be contented with such reasons, as themselves acknowledg to be no better than probabilities [o] & conjectures.

2. The like Fate have the two words, *Do this*, Whereupon yet they dare build two Sacraments, and one Sacrifice, that is, three high and large Mysteries, which were sufficient of themselves without any more addition to take up the whole Church of *Rome*. Som would fain interpret it, *Sacrifice this*; because somtimes the same words, in Hebrew, seem to signifie it, but others reject it [p] as *ridiculous* in matter of Proof.

3. The threefold Argument, which they will squeeze out of the institution, *Matt.* 26. &c. is quite as bad, tho it be

n *Ibid. sect.* 2. *Par. Secundo principaliter.* o *Suarez. Disp.* 74. *sect.* 1. *Par. Secundo potest. Id. Ultimo loco adjungere.* p *Bell. de Miss. l.* 1. *c.* 2. *Par. Sed. errant.*

more

more relied upon, to demonstrate that what Christ did, and commanded to do, is their very Mass Sacrifice, because he says in the present tense, *This is my Body, which is given, which is broken; and this my Blood, which is shed.* And therefore they [q] conclude, that his Body was broken, and his Blood shed at the Communion, and so it was a Sacrifice. But others reject these three Anguments: [r] and apply (as well they may) this *giving, breaking, and shedding,* to the Sacrifice upon the Cross, which was to be don the next day; wishing [s] their Companions not to stand upon subtilties, and to seek som stronger reasons for their Mass.

4. Finally, come we now to the strong hold, and seat of Mass, *this is my Body.* What clear Proof can be made out hence, a sober man can easily guess, by their wrangling among themselves, about every one of these words. They confess, [t] that the very reading of all they say or unsay about the first word, *Hoc*, that is, *This*, were enough to overturn ones brain, or at the least, to tire out his patience. No less con-

q *Jansen. Concord. Evang. c. 131. pag. 903. Canus de Locis, l. 12. c. 13. A. a Cast. l. 10. Tit. Miss. Saimero de Euchar. Tract. 27. p. 203. Bell. De Miss. l. 1. c. 12.* r *Titelmac. in Matth. 26. Cajetan. 1. Corin. 11. Pic. mirand. Apolog. q. 6. Vasq. t. 3. Disp. 199. c. 1. Par. De verbo autem effundetur.* t *Cathar. de Verb. quib. Tract. 2. Par. Lector consideret.*

tradicting

tradicting shall you find among them upon *est*, that is, *is*. And very near as much about *Body*. For tho all have the same interest to find out Mass, and Transubstantiation in these words; this work is so hard to compass, that they must seek it out several waies; and at last, after they have tortured and turned these words on all sides, the ablest and acutest of them must say, u that what they sought for is not expresst in holy Scripture, nor can x be proved by Scripture. Cardinal *Bellarmin* himself, tho a *Goliah* in this Camp, is forced to yield. *Scotus dicit, &c.* That is, *Scotus says*, says he, y *That there is no place in Scripture, that can oblige one to admit of Transubstantiation, without the Declaration of the Church: and this is not unlikely, since most learned and acute men, such as* Scotus *was, have been of this opinion.*

The whole business amounts to this. There comes a gallant *Soldier* sent from *Court*, as he says, with a Commission both to govern a *Frontier* Town, and to put in a Garrison. The Town wanting no allegiance, is ready to receive this new Governor, only desires to see his power.

u *Gabr. Biel. Lect.* 40. *Cajet. q.* 75. *a.* 1. *Contaren. De sacr. l.* 2. *c.* 3. x *Occam. Quodl.* 4. *q.* 34. *& q.* 35. y *Bell. de Euchar. l.* 3. *c.* 23. *Par. Secundo dicet.*

Then

Then he produces divers Papers, which certainly have the King's Hand, but ſpeak never one plain word of either Garriſon, or Governor. Or, if you pleaſe, there comes a bold Monk, like Father *Eſcobar*, or *Bauny*, with Bulls from His *Holineſs*, in order, as he ſays, to fulminate all *Janſeniſts*, becauſe they ſtand too ſtiff for the Doctrin of St. *Auguſtin*, and too remiſs for the Sovereignty of the Pope. Great ſtir is made in all the Churches, for the executing of theſe Bulls: but when they come to be well read, and examined in order to execution, not one word is in them found, that tends plainly and directly towards excommunicating *Janſeniſts*; unleſs you be pleaſed to take every word, as his Fryers will interpret it, who neither agree among themſelves about their interpretations, nor dare ſay, that there is any thing expreſs againſt any one *Janſeniſt*. What then hath a wiſe Magiſtrate to do, but to keep his people quiet, and to put theſe fellows in the Goal.

The caſe in hand is worſe than both theſe. The Church of *Chriſt* hath bin happy, during many hundred years, with the pure *unbloody ſacrifice* of Prayers, and Alms, &c. and the *Sacraments*, *Types*, *Antitypes*, that is, ſacred Images, repreſenting by their Inſtitution, and applying by God's *Spirit*, the Body and Blood of Chriſt,

Christ, offered to God upon the Cross. The Apologies, and Confessions of ancient Fathers speak of no more, and they who came next after them, interpret it word for word so. A long while after, swarms about a Rabble of Monks, crying, that these were but hollow services; that neither the Figures of the Law, nor the Oracles of Prophets could be fulfilled with such Offerings, and in a word, that to perform well the Institution of the Sacrament, which Christ hath left with his holy Church, she must both offer and sacrifice Christ Himself. It was not hard for Priests, who then were reputed to have all the learning, and the holiness of mankind, and had the secular power of *Rome* besides, to make a great bustle among men, such especially as they were then, most ignorant and most zealous. But now when the heat is somwhat over; if you will inquire into the grounds which these men had, to amaze the world, and fill the Church with desperate propasals, of *converting Bread* into *Flesh*, and of sacrificing Christ alive, by lodging him within the quantity of a thin Wafer, &c. with a whole set of continual invisible Miracles, you shall not find one syllable in the whole Institution, which is pretended for all this. And tho they raise *Moses*, *Melchisedek*, *Isaiah*, *Malachi*, out of the Old Testament

ſtament to foretell Maſs; and all the holy Evangeliſts out of the New to confirm it; at laſt they are forced to confeſs, that all theſe holy men have not one expreſs word to this purpoſe; but that the Church, that is, themſelves, *Popes* and *Maſs Prieſts* declared it ſo. For that no better Church did it, appears by their Confeſſion, who y put *Tranſubſtantiation*, *Indulgences*, and *Purgatory*, among the things moſtly unknown to Ancient Fathers.

Now, if all the Reaſons that can be brought in the behalf of Maſs, be ſo weak in their judgment, who have a viſible intereſt to believe, and to make them ſtrong, how weak muſt they be in themſelves?

I begin with the words of the *Inſtitution*, which, or nothing muſt be the ſeat, and, as they think, the very Inſtitution of Maſs. *Chriſt took Bread, and bleſſed it, and gave to His Diſciples to eat, ſaying, this is my Body.* And therefore, as they conclude, he ſacrificed, and offered his Body to his Father, under the ſhape of that ſame Bread. Is giving Bread to men either a ſignification, or means of offering flesh to God? And where is in all this the leaſt imitation of a Sacrifice?

1. Where is that *Addreſs* and Adoration

y *Alph. a Caſtr. l.* 8. *Tit. Indulgent. Edit. Pariſ.* 2571. *pag.* 578.

to

to God, which is inseparable from every lawful Sacrifice? They go about [z] to prove out of S. *John* 4. that there would be *Sacrifices* under the Gospel, because there will be *Worshipping*: But now methinks they should do better, to shew us here any Act, or any word that belongs to worshipping, before they think of Sacrifice, for certainly one may worship without sacrificing: witness the *Pharisee* and *Publican*, who prayed in the Temple, *Luke* 10. But it is impossible to *sacrifice* without *worshipping*. Where then is that necessary and decent action observed? Is speaking to men, and bidding them to eat, a likely way of praying to *God*? If you say, that when Christ blessed the bread, and gave thanks, he prayed to God; you say true, but not to the purpose. For this blessing the Bread, and giving thanks to God, is the ancient Eucharist and Sacrifice of the old Church, which in the Roman had the fortune (not unlike the fat kine, that were devoured by the lean, *Gen.* 41. 20.) not to be better esteemed than a Preface, and [a] an accidental Ceremony to the grand Mass Sacrifice that comes after, and is consecrated to God, by words directly spoken to men. *Take eat, &c.*

z *Bell. de Miss. l.* 1. *c.* 11. a *Becan. de Sacrif. q.* 6. *Far. Prima Conclus. Alanus. de Sacrif. l.* 3. *c.* 18.

2. Where

2. Where is the *Altar*, which they will alledg sometimes, [b] as an infallible demonstration of *Sacrifices*? Were the Portative Altars of Itinerant Priests then in use? And did the Disciples find it ready in, or did they bring it with them into the uppet Room, where Christ, as they think, said the first Mass?

3. Since they confess, that their Sacrifice must be [c] visible, and the Act of offering it external, and *exposed to sense*; and the end of it, to be the acknowledging both of human Infirmity, and the highest honor that can be don to God; for God's sake, how are these three or four things either expressed, or involved at Mass by this saying, *This is my Body*?

1. Was the *Flesh of Jesus Christ*, which they pretend to be offered, to be seen in the Bread, while he was consecrating? Can any Priest perceive whether this Flesh be, or be not, in a *consecrated wafer*? And with what reason can they say as [d] they do, that Christ is seen in the form and color of the Wafer, which is the very covering that hides it, and keeps it from being seen? 2. Is the transubstantiating the *Bread* and *Wine* into Christ's Flesh and Blood (wherein they say the real Immo-

b *Bell. de Miss. l. 1. c. 2. Par. Sextum Argum. usq; ad cap. 16.* c *Bell. ib. c. 2. Bec. de Sacr. q. 2. Par. Quinta Conclus.* d *Bec. ib. q. 6. Par. Secund. Object.*

lat.on

lation consists) *external*, and expos'd to any sense? Do Priests, and Communicants, either see the stirring, or hear the noise, when either the substance of Bread is skrewed out of its Accidents, or when the Flesh of Christ is skrewed into them? And when they [e] answer, 'tis enough if it be heard in the *uttering of the words*; why do they not therefore say as well, and upon the same, or better ground, that the Blessed Trinity, the souls and thoughts of men, and the very substance of Angels, when we speak of them, are things sensible, yea, far more sensible than what they do, because we preach loud enough of immaterial substances; when as for [f] certain good considerations the Masses *Consecration* is utter'd exceeding low? 3. How comes this Sacrifice of the Body and Blood of Christ, to be a proper means of exalting Divine Majesty, and acknowledging human Infirmity? For this they make to be the main end wherefore they sing Mass. Is God the Father most highly pleased, and exalted, when he sees his dear Son either flung down into the stomack of a Priest, or sucked into the belly of a Spider? And is this a fit expression of human Infirmity, to see one Priest at

[e] *Bec. ibid.* [f] *Durant. Ration. l. 4. de Canone.*

an

an Altar appear with more power than all Angels together have? And whenſoever he will be pleaſed but to ſay five words, to be able to ſhew ten Miracles? Such Proofs, and ſuch Doctrines, are well met together in point of Inconceiveableneſs: and I ſuſpect that men muſt tranſubſtantiate their brains into what I am loth to ſay, before they can believe Maſs & Tranſubſtantiation upon ſuch grounds.

All their other Reaſons are as unlikely to be found. I will inſtance but in theſe five, which the Council [g] of *Trent* hath made choice of to aſſert their new Prieſthood, before they curſe [h] thoſe wilful People that will not ſubmit unto it.

The firſt is the Figure of *Melchiſedek*, which, as it hath been already demonſtrated, under what notion ſoever it be conſidered, can prejudice, but cannot ſerve Maſs. For as a Sacrifice, that Bread could never be dried and heated at any other fire, than at that of Divine vengance upon the Croſs; or as a Sacrament, it ſignifies that ſtrength, and that refreſhment of Grace, wherewith Chriſt, the true *Melchiſedek*, would from above bleſs his People in all their travellings and marches, untill his firſt coming, as the

g *Concil. Trident. Seſſ.* 22. *c.* 1. h *Ib. Can.* 1. & 2.

Holy

Holy Communion promiſes us the like bleſſing, till the ſecond: according to that of St. *Peter*, *Act.* 3. 26. *God hath raiſed his Son to bleſs us.* If the Roman Church can tranſubſtantiate the Hiſtory of *Moſes*, concerning *Melchiſedek* offering Bread, into a Legend, concerning *Melchiſedek*'s Slaves offering their King and Maſter under the ſhape of emty Loaves; that figure will ſerve ſomwhat to their purpoſe, and then it will be time we look for another Anſwer.

The ſecond is the Figure of the *Paſchal Lamb*, which, as they ſay, was fulfilled at the Lord's Supper. For out of the Bread and Wine which *Melchiſedek* did offer, taking only the accidents, and leaving aſide the ſubſtance: and out of the Lamb which *Moſes* offered, taking the whole flesh and ſubſtance, and leaving the accidents and skin behind, they in great wiſdom have got ſomthing to repreſent the Roman Maſs. But here I find moſt viſibly that general Councils, even when his Holineſs hath confirmed them, can erre both in Reaſon, and much more in Divinity, if this *Tridentine* really meant to make of this Lamb, what [i] *Bellarmin* and others do make of it.

The Council of *Trent* errs grievouſly

[i] *Bell. de Miſſ. l.* 1. *c.* 7.

in good Logick and Reaſon; for the ſtrength of this reaſoning, as Jeſuit *Becan* [k] contracts it, comes to this. The Paſchal Lamb was a figure of the Maſs, the Paſchal Lamb was a Sacrifice: Therefore Maſs is a Sacrifice. Juſt as if I ſhould argue thus, *Sarah* and *Agar*, (as St. *Paul* ſays, *Gal.* 4.) were two Figures, that of the Goſpel, this of the Law: *Sarah* and *Agar*, were two Women, therefore the Goſpel and the Law are two Women. With this Logic I may better argue. The Paſchal Lamb, as Maſs Prieſts ſay, was the Figure of Maſs, the Paſchal Lamb was a bloody Sacrifice, once, and no more to be offered in a year in the evening, and then not a drop of the Blood muſt be drunk, but all muſt be ſprinkled about the doors; therefore Maſs is a bloody Sacrifice, that muſt not be ſung every day, nor any day in the morning, and there the Prieſt muſt not drink more of the Cup than a lay-man. Such ſtrong reaſonings well become the Maſs. *Bellarmin* upon the ſame Argument bungles yet worſe. He preſuppoſes [l] what he ſhould prove, namely, that the Diſciples did eat the fleſh of their Maſter at his Supper; and hence he concludes (as

[k] *Becan. de Sacrif. q. 4. Par. Tertio probatur.* [l] *Bell. de Miſſ. l. 1. c. 7. Par. Dicent enim Adverſarii.*

well

well he might upon ſuch a preſuppoſal) that therefore he had bin then ſacrificed. The Reverend Fathers of *Trent* [m] allow themſelves the ſame liberty. And they do well, for certainly it is much an eaſier task, to preſuppoſe Maſs, than to prove it.

But ſecondly, their *Divinity* is full as bad as their *Logic*. For that the figure of the Paſchal Lamb relates properly to the Paſſion, and not to the *Euchariſt*, can be demonſtrated by three infallible evidences. 1. By the teſtimony of St. *John*, c. 19. who ſays expreſly, that that was fulfilled upon the Croſs, which was ordered about the Paſſover, *Exod.* 12. 46. And *Numb.* 9. 12. *A bone of him ſhall not be broken.* 2. The Paſchal Lamb, which took away the ſins of that Houſe, where it was ſlain, repreſented the Lamb of God, that takes away the ſins of the World; which was don upon the Croſs, by that *Sacrifice*, wherein lies the original and primitive fountain of Propitiation for ſin, not by the Sacrifice of Maſs, which can procure no pardon for *mortal*, and ſcarce any for *venial* ſins. 3. By a demonſtration of the Fact. It was at his Paſſion, and no where elſe, that this Lamb of God, was according to the Law, *Exod.* 12. 8. and 9. *roſted*

m *Concil. Trident. Seſſ.* 22. c. 1.

with the fire of vengance and judgment, and kept from being burned, not by any extrinſecal help, as flesh is when ſodden in water, but by his own juice and liquor, that is, his own ſtrength and holineſs. For I preſuppoſe, that if Roman Prieſts be confident to ſay, and ſom of them perchance ſimple enough to believe, that Chriſt at his laſt Supper had all his Body and Blood in his hand, and ſo put himſelf whole in the mouth of his Diſciples; yet none of them will ſay, that the heat of their mouths, or ſtomacs, did ſcorch him ſo, as to make him feel any part of what hath bin prefigured by *Roſting*.

This one Reaſon is enough to deſtroy the fifth ground, which the ſaid Council takes from all other Sacrifices and offerings under the Law; as if the truth and the accomplishment of all theſe figures were found at Maſs. There was not one propitiatory Sacrifice under the Law, but was put to a violent and painful deſtruction, both to repreſent under the law what ſinners did deſerve, and to prefigure what againſt the times of the Goſpel, our Savior Chriſt was to ſuffer. This ſuffering was clearly ſeen and heard in the violent death upon the Croſs, and in the *ſtrong cries and tears, Hebr.* 5. 7. which are the ordinary expreſſions both of trouble and torment. But as to that eaſie and ſenſleſs

shadow

shadow of Death, wherein they make Christ lie at Mass; *n Moses* hath neither rosted Lambs, nor burnt Sacrifices to represent it, or if he have, the Tridentine Fathers may do their cause a great deal of right, to shew where. For it is not to be imagined, that every petty circumstance of Christ's Sacrifice on the Cross, should be both foretold by Prophecies, and foreshewed by Types and Figures, & that these Miracles and stupendous passages, which ever since above sixteen hundred years, happen every day to Christ at Mass, should not be so much as once hinted at, if they were true.

The fourth Proof for Mass is taken out of the Prophet *Malachy*, 1. 11. *From the rising up of the Sun unto the going down of the same, my Name shall be great among the Gentiles: and in every place Incense shalll be offered unto my Name, and a pure Oblation.* Upon which words, the Paraphrase or Interpretation of Jesuit *Becan* is good enough, o *The Christians, who, from being Gentiles, shall be converted to the Faith, will serve me better through the whole World, than you (Jews) have hitherto don in Judea; And every where shall be offered to me, by Christians, not an unclean Sacrifice, such as*

o *Mart. Becan. de Sacrif. q. 4. Par. Verbæ Malachiæ &c.*

yours is, but a pure one. Hence, by an admirable Logic, they will draw this Concluſion, That therefore Chriſt's Body and Blood ſhall be really deſtroyed, and ſacrificed to God at Maſs. *Bellarmin* ſpends a whole Chapter to make good this ſtrange inference: whereas all that can be made out either of this, or of other like Propheſies, as *Iſa.* 19. 21. and 26. 21. And *Jeremiah* 33. 17. is this only, That God ſhall be ſerved under the *Goſpel*, as well and better than under the *Law*, with *Sacrifices* and *pure Oblations*. All the difficulty therefore remains to know, what theſe Sacrifices and pure Oblations under the Goſpel muſt be. The moſt ancient Fathers ſay, they are p *Sacrifices of Praiſe: of Prayer, with pure Conſcience: and of an humble contrite heart: an* q *Incenſe by Devotion: a pure Oblation and Sacrifice made with good Works*: and the r Bleſſed Communion beſides, as the proper ſeat and center of all theſe pure and ſpiritual Oblations. "We offer (ſay ſ they upon theſe words "of *Malachy*) to the high God the Sacri- "fice of Thankſgiving, the moſt Divine "and Celeſtial Sacrifice. We offer after "a new manner the pure Oblation of the "new Covenant: This Sacrifice is a con-

p *Ter. cont. Jud. c. 5. & Mar. l. 4. c. 1.* q *Euſeb. de Dem. l. 1. c. 4.* r *Iren. l. 4. 32.* ſ *Euſeb. de Dem. l. 4. c. ult. Theod. 1. Mal.*

trite

"trite Heart. We burn alſo before Him "the Oblation here mentioned by the "Prophet, in every place, with our Pray- "ers, offering to God the ſweet fruits of "holy Knowledg. We offer, and incenſe "likewiſe the Memorial of the great Sa- "crifice; celebrating the Myſteries which "he hath preſcribed to us: and conſe- "crating our ſelves both in Body and Soul "to Him, *&c.*" To this add the Oblation of the Gentiles, as 'tis intimated by St. *Paul, Rom.* 15. 16. and interpreted by St. *Chryſoſtom*, [t] Hom. 29. and foretold by *Iſa.* 66. 19, 20. in a Propheſie quite paral- lel to this, *I will ſend unto the Nations that have not heard my Name, and they ſhall de- clare my Glory among the Gentiles*, (which is the Commentary of *Tertullian* [u] upon *Malachy*) "and they ſhall bring all your "Brethren for an offering unto the Lord. "Wherefore, ſays St. *Chryſoſtom*, my "Prieſthood or Sacerdotal Function, is "to preach the Goſpel, and by preaching "to bring ſuch Victims to Chriſt," and not to bring & Sacrifice Chriſt to Chriſt. This is the full ſenſe and Interpretation of the Holy Fathers. When they of *Trent*, or *Rome*, ſhall have ſhewed us, that to of- fer and deſtroy Chriſt at Maſs, by a real

t *Chryſoſt. Hom.* 20. *in Rom.* 15. 17. u *Tert. l.* 3. *cont. Marc.*

Sacrifice, is under the Goſpel a very *pure Oblation*, and not a viſible *Sacrileg*, and a cruel *Abomination*, it will be time enough then to conſider, whether the Prophet *Malachy* meant otherwiſe.

The fifth Proof for Maſs, out of 1 *Cor.* 10. 20. *You cannot be partakers of the Table of the Lord, and of the Table of Devils*, pulls down what the Tridentine Fathers would fain build up. For there the Apoſtle concludes againſt the *Corinthians*, that by eating of the Table, that is, of the Feſtivals, and remainders of Sacrifices offered to Devils, they fall into a communion with thoſe Devils, upon the like account, as by eating of the *Table*, that is, of the holy Feſtival and Sacrament of Chriſt's Sacrifice, we thereby obtain a Communion with Chriſt: ſince both *Tables* and *eatings*, are of *meats conſecrated*; theſe, to the honor of Chriſt, thoſe to the honor of the Devils. Which reaſon cannot be true, unleſs Maſs and Tranſubſtantiation prove falſe: for a *Corinthian* might ſoon reply, That at thoſe Tables of the Heathen, he neither eats nor drinks the very ſubſtance of the Devils; as it is certain, if Maſs and Tranſubſtantiation be not falſe, he eats at the Table of Chriſt, the very Body and Blood of Chriſt. Whereas if you take the bleſſed Euchariſt for what it is, to wit, both corporally

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in its own natural Elements, *Bread* which we break, and *Wine* which we drink; and ſpiritually in its inſtitution and holy uſe, a Memorial, a Sacrament, and, as it were, a ſacred Relick of the Sacrifice upon the Croſs; the Apoſtle's Exhortation, or Concluſion, is moſt ſtrong and rational. The eating of Bread conſecrated into a Memorial of the Death and Sacrifice of Chriſt, is both a profeſſion, and a means of our Communion with Chriſt. Therefore, or rather much more, the eating and feaſting upon meats firſt offered to Devils, and then brought down from their Altars to Tables ſet up in their Temples, for Idolaters, who keep thoſe Feſtivals to their honor, is a real Profeſſion, whatſoever men verbally ſay of communion and fellowship with theſe Devils. And hence follows beſides a ſecond Evidence, againſt both Tranſubſtantiation and Maſs; that as theſe meats, however polluted, and relating to Devils, are neither Devils, nor ſubſtance of Devils: So the *Bread* which we break, and the *Cup* of Bleſſing which we bleſs, however ſacred and relative to Chriſt, are neither *Chriſt*, nor the *Body* and *Blood* of *Chriſt*. And if the Council of *Trent* think much to help up Maſs Sacrifice, by miſtaking a [x] *Table*

x *Concil. Trid. Seſſ.* 22. *c.* 1.

for

for an *Altar* (wherein *Cornelius à Lapide*, who takes y a Table for a Table, is more ingenious than his Brother z *Bellarmin*) let them also presuppose, that the Table of *Corinthian* Idolaters was an *Altar*, whereon they were used to eat their Devils. Then how far honest Christians may be perswaded by this laudible example to have Altars, whereupon they may sacrifice and eat their Savior, let all, whether reformed or unreformed Catholics, be the Judges.

These are the best reasons the Council of *Trent* could get, to prove or countenance Mass Sacrifice.

Som other reasons there are nevertheless, scattered here and there among less considerable Authors, but either so ridiculous, that, if it were not upon a serious and sad subject, they might rather temt one to laugh, than to think of any answer; as for example, that of *Psal.* 72. 15. *There shall be a handful of Corn upon the top of the mountain*, that is, says one, a *the bread of Life over the crowns of the Priests heads*: or otherwise, so light and weak, as when that b they will prove Mass out of St. *John* 4. 23. where our Savior speaks of wor-

y *Cornel. à Lapid.* 1 *Corinth.* 10. z *Bell. de Miss. l.* 1. *c.* 14. a *Eckius.* b *Bell. de Miss. l.* 1. *c.* 11. *&c.* 13.

shipping;

shipping; or out of *Acts* 13. 2. where *Barnabas* and *Simeon* were *ministring unto the Lord*; that one may very well think to see Juglers undertaking to raise an huge Tower upon an handful of dry sticks. When they do find but any thing that hath relation to Bread, as the offering of Corn, *Lev.* 23. The Cake baked upon the coals, 1 *Kings* 19. The morsel of Bread set before the Angel, *Gen.* 18. The Shew-Bread, *Lev.* 24. The Manna of the Wilderness, *&c.* presently they think to have found Transubstantiation and all. And if they chance to light any where, upon the least hint of Sacrifice, Priest, Oblation, or Altar, (Table somtimes, as here, will serve their turn) then presently they fancy Mass; just as will those purblind Fowlers, who take any dry stick for a Wood-cock: or like our more elevated Alchymists, who, whereseever they hear in Scripture *Moses* or *Solomon* speaking of Gold, think that there lies the mystery of their Philosophical Stone. But, God be praised for it, the Holy Ghost hath taken so good care of securing Holy Communion against these unhappy surprizings, that no sincere and understanding Christian, need to fear what first befell the

c *Bell. de Euch. l.* 1. *c.* 2. *Becan. c.* 15. *q.* 5. *Suarez. Disp.* 41. *n.* 73. *a.* 6. *Salm. Tract.* 21.

Jews,

Jews, and now lies heavy on Roman Priests, that *their Table be made a snare to take themselves withal*: nor the holy things that Christ hath intended for their good, *be made to them an occasion of falling*.

All men somwhat versed in holy Scripture, cannot but observe, how the Apostles in their Writings are apt to express all Duties and Services which belong to the times of the Gospel, with Words and Phrases that are proper to the Law. Thus the [c] subjecting our selves to Christ, the doing [d] of any good Work in Christ's Name, all Duties [e] of Liberality and Charity, the [f] Preaching of the Gospel, and converting of Infidels, the dying in [g] the Faith of Christ, the [h] venturing our life for his Truth; the very [i] Believing on him, and Glorifying [k] of his Name, *&c.* are called Oblations and Sacrifices. Only the Lord's Supper, (which in the Roman account is Mass) tho it deserves it best, is never called so. All holy Acts of Religion, which Papists can admit but for metaphorical and improper Sacrifices, are honored in Scripture with the title of Sacrifices; and that which they take for the only proper and true E-

c *Rom.* 12. 1. d *Hebr.* 13. 16. e *Philip.* 4. 18. f *Rom.* 15, 16. g 2 *Tim.* 4. 6. h *Phil.* 2. 17. i *Ibid.* k 1 *Pet.* 2. 5.

vangelical

vangelical Sacrifice, hath not so much as the bare name of it, but goes among Evangelical Writers, under no other name or notion, than *Lords Supper*, *Communion*, *breaking of Bread*. If there had bin among the Apostles such a visible, fundamental, daily and proper Sacrifice known in the Church; how both having a being then, and being known, could it then have wanted a name?

The same wonder and observation may be made about the Office of a Priest, as it signifies a Sacrificer. It is certain, that our Savior rather confirmed, than altered in his Church, that way of Government which had bin established in the Temple of *Israel*. For what *Aaron* the High Priest, his Sons the inferior Priests, and the Levites were in the Temple,[1] says St. *Jerome*; the same Office have now the Bishops, the Priests, and the Deacons in the Church. And therefore the Persons employed, whether under this, or that Government, are (as to the matter) commonly qualified with the same Titles. All the Ministers of the Gospel, whom now we call Bishops, Priests, Doctors, Deacons, *&c.* were the ancient *Pakidim*, *Zakenim*, *Rabbim*, *Mesharethim*, in the Congregation of *Israel*. How then comes

1 *S. Hieron. Epist. ad Evagrium.*

this

this order of ſacrificing Prieſt (if any ſuch had been allowed by Jeſus Chriſt, and his Apoſtles) to be quite left out? For theſe whom we now call Prieſts, and whom St. *Paul* often mentions in his Epiſtles, are not Sacrificers at all: but Elders properly, that is, Spiritual Rulers, and Magiſtrates in the Church (ſuch as may be Senators and Aldermen in a City) eſtabliſhed within a limited compaſs about the affairs of Chriſt their Maſter, and about helping and directing men to his ſervice. Their Commiſſion reaches ſo far, as, in God's Name, to bleſs and diſpenſe holy Ordinances; to declare all his revealed Will; and according to this, to abſolve Sinners, if they repent; and to bind them, if they do not; and ſo in a manner to be Embaſſadors from God to Men: Their power reaches alſo ſo far, as both to recommend, and to reconcile Men to God. Thus far have they a Sacerdotal Dignity, as *Aaron* and his Sons being Prieſts had. They have moreover a moſt noble Commiſſion, to do their utmoſt endeavors to offer Men as holy Sacrifices to God; to deſtroy (like as *Aaron* did his Rams and Goats) whatſoever is ſenſual in them; and to raiſe up their Souls, their Prayers and their Life towards God, as *Aaron* did his *Heave offerings, Rom.* 15. 16. But to offer up Chriſt himſelf, and to rear up Altars in order

order to Sacrifice the Son of God, in as real (tho not the ſame) manner, as *Aaron* did a Kid or a Lamb, is no more commanded, and is leſs commendable, than ſacrificing harmleſs Children: and if that Crime be not expreſly forbidden as this is, 'tis upon this account, that there have bin men, when holy Scripture was writ, ſo cruel, as to ſacrifice their own Children; but none ſo deteſtably barbarous and mad, as to think of ſacrificing their own Savior.

There is both clear and frequent mention made in the New Teſtament, of all Offices ſomwhat conſiderable in the Church. They, who perhaps, did but upon ſom few occaſions foretell any thing that was to come, are abſolutely called *Prophets*: They who could work ſom Miracle, altho but for a time, have every one their Titles, of *powers*, *&c.* 1 *Cor.* 12. 28, 29. I need not mention *Apoſtles*, *Evangeliſts*, *Rulers*, *Deacons* of both ſexes, *&c.* Both Ordinary, and extraordinary Offices in the New Teſtament have Names: how comes this alone (which is more admirable than the moſt extraordinary, and more frequent in the Roman Church than the moſt ordinary) to have none? How comes the Title of *Sacrificing Prieſt* ſo honorable, and ſo common under the Law, not to paſs over among the reſt, and

in

in the crowd, to the Goſpel, where they ſay this ſacrificing work is more conſiderable, and more common? How came St. *Peter* and St. *Paul, &c.* to be commonly called *Teachers, &c.* for Preaching the Goſpel of Chriſt, and never ſacrificing Prieſts for their daily ſinging Chriſt's Maſs, and ſacrificing Chriſt's Body? Once more, how comes it to paſs that any other Act of Chriſtian Religion, for the moſt part is honored with ſom Sacerdotal expreſſion, and that this about the holy Communion, tho more capable of this honor, not once? That a work of Charity, for example, is called an Oblation of ſweet ſmell, *Phil.* 4. 18. and the holy Sacrament never but *breaking of Bread*, or eating the *Lord's Supper*? And that a Saderdotal Function should be given to Preaching to, and converting of Men, and conſtantly and purpoſely waved off from that holy Office, which in many reſpects might better go under the Name of Oblation or Sacrifice?

The Reaſons of this conſtant waving, muſt evidently be theſe two. 1. Theſe Sacrificers of Maſs, like hewers of Wood, or drawers of Water (once ſo common in *Iſrael*) have not any name in the Apoſtolical Church, becauſe they have therein neither employment nor being. 2. The holy Offices and Duties about holy Communion,

munion, are not ſo much as once hinted at by any Sacrificing Alluſion, becauſe the Holy Ghoſt did foreſee what would be don in the after times; that Roman Prieſts would take on them to make their Savior their Victim: pack him up Soul and Body within the quantity of a ſmall Wafer: expoſe him to the hazard of falling, as the Lunatic did, *Matth.* 17. 15. ſomtimes into the Fire, ſomtimes into the Water, and ſomtimes into a worſe place: take the great Name, and Almighty power of God in vain, and pretend ten or twelve of his Miracles to aſſiſt them, whenſoever they were pleaſed to ſacrifice his Son in this manner, at any time, and for the leaſt occaſion, as an hen and an hog; or the abominableſt, as when they intend nothing ſo much by their conſecration, and ſacrificing of Chriſt, *m* as either prophane ſports, or witchcraft; the Holy Ghoſt, I ſay, foreſeeing all theſe abuſes, moved the hands and hearts of all holy Writers, to pen nothing that might give the leaſt countenance to that abominable Character, which in the latter daies was to be pretended for this, and ſo allowing theſe Sa-

m *Thom. in* 4. *diſt.* 11. *q.* 2. *A.* 1. *ſect. Dicendum quod Sacramenta.*

cerdo-

cerdotal and venerable expreſſions, only to thoſe Offices and Duties, which were of a nature not to be drawn into ſuch miſconſtructions; did by this care ſecure from abomination all ſuch perſons as would not delight themſelves with inventing Sacrifices without Scripture.

CHAP.

CHAP. XIII.

That the literal and proper ſenſe of This is my Body, *and other words belonging to the Inſtitution of the Bleſſed Sacrament, deſtroys infallibly both Tranſubſtantion and Maſs.*

I Should not need to add more than what I have already ſaid, were it not charity, to undeceive the World of a groſs popular Error; as if the direct and plain meaning of the words our Savior uttered when he inſtituted this holy Sacrament, did caſt a favorable aſpect upon *Tranſubſtantiation* and *Maſs*. There are millions of ſimple ſouls, who are either kept in, or drawn away to the Roman Communion, upon this account, that Chriſt ſaid *This is my Body*: and thereupon will rather believe that Chriſt's Body is in the Prieſts hand, than either give themſelves any farther trouble about it, or run the hazard as they think, to extenuate the full ſenſe of it by any kind of Metaphors. Never men were inchanted with a more palpable miſtake, than Roman Catholics are in this matter. For the ſenſe of Chriſt's words with us, is both full and literal, and as Papiſts do take it, it is both ſo perplexed and

and obſcure, that their beſt Interpreters confeſs, they can ſcarce agree among themſelves about one word; and withal ſo improper and unfit for their turn, that before it can be applied to Tranſubſtantiation, or Maſs, every word muſt be rackt out of its proper ſignification, by many unuſual and ſtrange Tropes or Figures?

This is the plain and literal conſtruction which we make of Chriſt's words, *Matth.* 26. 26. &c. Jeſus *took Bread*, true ſubſtantial Bread: and *bleſſed it*, that is, both with prayer and thankſgiving he conſecrated this Bread, & made it an holy Sacrament, and *brake, and gave it*, &c. that is, and after he had broken it in pieces, and diſtributed among his Diſciples this ſame Bread by him bleſſed and conſecrated, he bids them to eat it in that proper and real manner that Bread can be eaten, telling them withal, that this Bread which he has thus taken, bleſſed, broken, and given them to eat, was his Body, in as real and elevated manner of being, as a great and holy Sacrament can be ſaid to be the very thing which it hath bin inſtituted to repreſent and exhibit. So that the ſacred Euchariſtical Act of receiving this holy Sacrament with faith and contrition, muſt not be leſs accounted of than the very real Communion of Chriſt's Body. All this is both ſaid and don literally and really, with-

without scarce so much as one Figure. For the particle *is*, as the best * Roman Catholics will somtimes acknowledg, including all manner of *beings*, whether *substantial* or *accidental*, whether of *quality*, or *cause*, or *effect*, or *relation*, &c. common sense and reason can teach any man to chuse either this or that, (and no other) which he sees to be proper to the condition of the subject he hath in hand. So when Christ says, that *God is a Spirit*, it is evidently so by a being of *substance*. When he says of Himself, that *He is the Resurrection*; 'tis by a causal being: when St. *Paul* says *the Rock was Christ*, it is a being of similitude: thus when here he says, that the Bread which he took, blessed, and gave, was his Body; it is confessed on [b] all hands, that the Bread cannot be Christ's Body by a substantial being, or that the substance of that Bread, cannot be the Body of Christ: therefore here, *is* must be understood of som other kind of being, that is suitable to the matter in question. Now the matter Christ there speaks of, is a true representing Sacrament, namely, the consecrated Bread;

* *Janson. Liturg. l.* 4. *c.* 8. b *Bell. de Euchar. l.* 3. *c.* 19. *Far. Sed nullo negotio. Vasquez. Disp.* 201. *c.* 1. *Suarez. Disp.* 57. *Far. Prima sententia.*

and

and a represented truth, namely, the *true natural Body of Christ*. Where, *that* must needs be said to be *this*, by a being of similitude, or as * *Jansonius* calls it, a *similitudinary being*, that is *a being* of resemblance.

But if you please to call it a *Figure*, as most of our Reformed Writers do; first it is but one; secondly, one as plain and intelligible, as God ever was pleased to make use of in the institution of all his other most solemn Sacraments. The Paschal Lamb, is the *Passage*, *Exod.* 12. The *Circumcision* is the *Covenant*, *Gen.* 17. 10. *This Cup is the New Testament*, &c. *Luk.* 22. Thirdly, it is such an ordinary kind of Figure, as all men commonly love to use in their most ordinary and cleerest Expressions. Thus if a Father will part his estate amongst his children, delivering into their hands the Titles or Deeds of what he gives, he says, My Son, here is the Land which my Father left me; and this is the House which I bought since, &c. This way of speaking is both so plain, and so usual in all Languages, and Countreys, that it can drive none but distracted men to miracles and transubstantiation, for fear of any such Figure.

Therefore what can be thought of

* *Jansen. supr.*

them,

them, who willingly entangle themſelves into a labyrinth of improper, inconvenient and unuſual expreſſions, the better to involve themſelves into Tranſubſtantiation, and a neceſſity of Miracles? Be content with one moſt intelligible and moſt uſual Figure, if you are pleaſed to call it Figure; it leads you directly to the bleſſed Euchariſt; whereas either you muſt force every one of theſe words out of their proper, and ordinary ſignification, or elſe you can never find Maſs. It is worth the conſidering, how almoſt every word of Chriſt's Inſtitution, is turn'd upſide down by Roman Prieſts, to make it fit for their buſineſs.

1. As ſoon as Chriſt hath *taken the Bread*, preſently they invent a Figure, that turns bleſſing into *curſing*. For whereas all other things thrive and proſper, when God bleſſes them: Bread decays worſe than the Fig-tree when it was curſed, *Mark* 11. 21. for as they take it, it preſently loſes its whole ſubſtance, by this *Bleſſing*, as far at leaſt as it relates to *conſecration*. In this Catholic ſenſe to *bleſs* or *conſecrate* the Bread, is utterly to *deſtroy* it.

2. The word *breaking* muſt be underſtood by another quite contrary Figure. For whereas *Bleſſing* is with theſe Maſters of new Language, the *deſtroying* of the whole

whole ſubſtance; breaking ſpares all; or if it concerns any ſubſtance, it is in that ſtrange figure wherewith one is ſaid to break the bones, when he ſcratches only the skin. For they ſay the Body of Chriſt is broken, only becauſe the forms and colors that wrap it about are broken.

3. Whereas the literal conſtruction of theſe four words he *took, bleſſed, brake,* and *gave,* relates viſibly to one and the ſame thing, namely, the *Bread*, as *Bellarmin* dizled with evidence of truth confeſſed once, *The Lord,* ſays he, [c] *took the Bread, bleſſed the Bread, gave the Bread, and ſaid of the Bread, that it was his Body*; and ſo no Tranſubſtantiation; for the Bread cannot be the Body of Chriſt, but in our ſenſe; to ſave Tranſubſtantiation they muſt run to a diſtracting or diſtracted figure, whereby what Chriſt takes, is true *bread,* what he breaks is *nothing,* (at leaſt no bread) and what he gives is *Fleſh.*

4. When the bleſſed Evangeliſt adds *ſaying,* which is an evidence that he means only to relate what Chriſt ſaid, and many [d] learned Roman Catholics are forced to take it ſo; Prieſts who ſeem better to

c *Bell. de Euchar. l.* 3. *c.* 19. *Par. Primum autem.* d *Innocent. III. de Myſt. Miſſ. l.*4. *c.*17. *Durand.* 4. *d.* 8. *q.* 2. *Suarez. Diſp.* 58. *ſect.* 4. *Par. Dico ergo primo.*

mind

mind the concerns of their Mass, must put it to another use, for they make of it a *Prologue* to usher in a greater Figure next following, which is called *Prosopopeia*, and prepare the *Priest* to personate Christ at the Altar, as if a Player [e] would act a King upon his Stage. This *Prosopopeia*, or Comical Acting, which the most attentive Scholar may very well not observe once, tho he had read the Gospel twice, is the main support both of Mass, Priesthood, and Sacrifice. For it is by virtu of this elevated fiction, that every Priest must be fancied to be at his Altar, what Christ was at his last Supper, and to have in his hand the same Bread, the same Body, &c. which he shewed above 1600 years since to his Disciples, and because all this is notoriously untrue (for neither the thin Wafer, which the Priests consecrate, is the same unleavened Bread which Christ Blessed, and shewed when he said *This*; nor is the Priest's Body, Christ's Body) this brave Figure *f* must needs be brought to countenance these two or three lies.

5. To come from the *narrative* to the *significative* and more essential words, *This is my Body*. *This*, in its proper and usual construction is a *Demonstrative*, that must

e *Gabr. Vasquez. Disp.* 200. *c.* 3. *Par. Veluti cum quis inducens Personam.* f *Vid. Vasq. ibid.*

relate to what our Savior *took*, *shewed*, and gave to his Diſciples, and as truth will out ſomtimes, they cannot hold, but *g* confeſs that it was *Bread*. But when they better mind their buſineſs; they muſt put it to ſignifie ſomthing elſe. Som ſay therefore, that *this* muſt ſignifie, *this Bread*, *h that ſhall be preſently tranſubſtantiated into my Body, is my Body*. Which if it be no figure, is certainly an huge incumbrance upon a poor *monoſyllable*. With ſom, *this* is as much as *under this*, or *this which is conſecrated under this*. Which may be true or falſe of any thing. But however *this* for *under this* is no literal interpretation. With ſom, *this* ſignifies an *Individuum vagum*, that is *k ſom body*, or *ſom thing*; which is not ſo much a Figure, as an abſurdity, that deſtroys the nature of a *demonſtrative*, which ſtands to ſignifie, either the thing ſpoken of before, or ſomwhat determinate and preſent to ſenſe, or both. Hence it is that *Thomas Aquinas l* ſays that a Prieſt may, if he pleaſe, tranſubſtantiate all the Loaves in the *Market*, which he can conveniently ſhew: but not all the Loaves in the *Town*, becauſe he cannot point at them, nor fetch

g Bell. ſupr. h *Alexand.* 4. *q.* 10. *m.* 4. *a.* 2. *Referente Vaſque.* i *Ægidius Theorem.* 42. *Pelud. in* 4. *d.* 8. *q.* 3. *a.* 1. *k Durand. Caprol.* l *Thom.* 4. *Sent. d.* 11. *q.* 2. *a.* 1.

then

them into the compaſs of the proper ſignification that *this* hath. Others will have *this* to ſignifie [m] the *Body of Chriſt in Heaven*: which is worſe; becauſe farther from the Prieſt, than all the Bread of a great Town. Beſides, no ſenſe can be leſs literal than this, *this Body which is in Heaven, is under this.* Others finally take *this* for ſomthing elſe, but what that is, whether accidents or ſubſtance of bread, or ſom other general ſubſtance, they cannot agree among themſelves, nor any one with his own ſelf, every one taking what he ſays upon this matter, not as certain, [n] but only as more probable to his thinking, and leſs liable to difficulties, than what his neighbor hath ſaid before him. Mean while none of them dares take this word in its natural and literal ſignification.

6. The next word *is*, is uſed as bad. For many tranſlate it, *is o made*, as if Chriſt had ſaid this thing is made my Body. Others will have it, [p] *is tranſubſtantiated into my Body.* Others, [q] *paſſes into my Body. Cornelius à Lapide* is worth them all, for without mincing the matter, [r] he makes *is* firſt

m *Major apud Suarem. Diſp.* 58. *ſect.* 7. *Far. Tertia Sentent.* n *Vaſquez. Diſp.* 101. *c.* 1, 2, 3, 4. *Catharin. De verbis quib. &c. Tract.* 2. o *Soto in* 4. *Sent. Diſt.* 11. p *Wideford againſt Wicf. ad Art.* 1. q *Bonavent.* 4. *Sent. d.* 8. r *Cornel. à Lap.* 1 *Corinth. c.* 11. *pag.* 272.

operative, to signifie *this is made*, seconldy *declarative*, to signifie that, *it is so*, in the end of Consecration; and thirdly *transubstantiative*, to signifie, that this substance of bread is transubstantiated and converted into *my Body*. In the first, *this* signifies little or nothing. In the second, it signifies the Body of Christ. In the third, it signifies the Bread. Others are ashamed of all this, as being *[f] Figures, and manners of speaking never heard of in the World*, which is most true. But what they themselves make of this word *is*, comes to the same. For if it be left to its proper and material institution, which is only to signifie *existence*, and *being*, and not any operation or conversion at all; it cannot operate Transubstantiation, or Conversion. For this is among [t] Mass Priests a known certain maxim, that the words of Consecration, namely, *this is my Body*, are operative and practical by their signification, and not otherwise. Now the word *is* signifies *turning* or *conversion*, neither formally and expressly, as it appears; nor virtually, that is, by any implicit necessity: neither if you take *this*, as they do, for *that which is contained under this*, since the Body of

[f] *Bell. de Euchar. l.* 1. *c.* 10. *Par. Secundo Conf.* [t] *Suarez. Disp.* 58. *Sect.* 4. *Par. Adhanc. Vasquez. Disp.* 202. *c.* 2. *Par. Mihi igitur.*

Christ

Chriſt can be contained under the accidents of Bread, without tranſubſtantiation, as well as with it: Therefore of neceſſity they muſt either part with Tranſubſtantiation, as not ſignified, and therefore not wrought by theſe words, (which to them would be a ſad parting) or have it be ſignified by *is*, which they confeſs to be a Figure never heard of. But let them take this *is* after their own mind, for a *ſubſtantial being*; yet will this be worſe than a Figure: for either it will be an untruth, or at leaſt a ſignification never fancied, or heard of in any caſe like this; *viz.* when a Sacrament, or a Memorial, or an Image, is ſaid to be the very thing which it repreſents, unleſs it appears otherwiſe to be alſo a *containing veſſel*, as well as a *repreſenting Sacrament*, which here it doth not.

The other part of the bleſſed Euchariſt is by Roman Prieſts dragged towards their Maſs with as many and the ſame Tortures, or extraordinary Tropes, and with theſe beſides and above.

1. It is a moſt unuſual expreſſion to ſay, [u] as they do, that Chriſt's Blood *is shed or poured out*, when it remains all in his Veins.

u *Bell. de Miſſ. l.* 1. *c.* 12. *Par. Frater illa.*

2. And that it is really poured out under [x] any other than its own outward form or ſhape: juſt as if a mad man ſhould complain that all his Bones were found in his ſkin, but moſt pitifully broken under his Cloak.

3. That [z] this way of pouring out blood, and breaking bones, is both properly and viſibly Sacrificing.

4. To omit intelligible and uſual Figures (as when St. *Luke* 22.20. and S. *Paul*, 1 *Cor.* 11. 25. call the *Wine*, Cup; and ſay that this Wine, or cup of Wine *is the Covenant*, that is, the Sacrament of the Covenant) this is a pretty odd one, which ſom of them do [a] take for a very proper expreſſion, *This Cup is my Blood*, that is, after their Interpretation, *my Blood in this Cup*; as if a Cup that is in the Wine, and the Wine that is in the Cup, were all one to ſignifie a cup of Wine.

5. What follows is a great deal worſe. *This Cup is the New Covenant in my Blood*, that is, *this Blood* (for ſo they take the Cup to be) *is in my Blood*. Cardinal *Bellarmin* hopes to ſhift off this Impertinency, with this diſtinction, [b] that the Cup ſignifies the

x *Bell. ibid. Vaſ. Ad ſecundum.* z *Bell. ibid. Par. Praterea ſub finem* a *Eccan. de Euchar. q.* 5. *Vaſ. Reſpond. primo.* b 24. *Bell. de Euch. l.* 1. *c.* 11. *Vaſ. Ad quartam dico.*

Blood

Blood shed at the last Supper; and the other Blood, that which was to be shed upon Cross: Which is first such an equivocation, as none but a Jesuit would invent; and when 'tis invented, few could uncipher. 2. It is a notorious contradicting of himself, who in another place refers c this *Blood shed*, to this of the Cup, thereby to countenance his Mass Sacrifice: and here refers the same to that of the Cross, thereby to save his Transubstantiation: like that wise Man in *Plutarch*, who taught a Parrot to sing, *God save Augustus*, or *God save Antony*, according as the success of the Battel, and his occasions should require. 3. It is a strange Figure, if not rather folly, to make a thing not seen, as the Blood in the Cup, a representation of any thing that is seen, as the Blood was upon the Cross.

6. The like Impertinency of Language appears in their interpreting *the Cup of Blessing, and the Bread which he brake*, &c. to this sense, *The Blood of Christ is the Communion, or Communication of the Blood of Christ.* And *that which seems to be Bread, and is not, but is the real Body of Christ, which we break d by no means, but really offer*

c *Bell. de Miss. l.* 1. *c.* 12. *Par. Tertio. quia Lucas.* d *Bell. de Euch. l.* 1. *c.* 12. *Par. Secundum Argumentum.*

to God is the Communication of the Body of Chriſt. This Roman literal ſenſe includes three notable Figures: 1. A *Contradiction* to the Text; for the Bread is not broken at all, as they take it. 2. An *untruth*; for the Body is not the Communion of the Body. 3. A *Battologie*, or impertinent repetition; the Blood, is the Blood; the Body, the Body.

7. To blanch ſomwhat theſe black Figures, ſom other Roman Interpreters take the *Cup* for *e drinking*, and the *Bread* which we break, for eating the Body, which we do not break, but Sacrifice; which is ſomwhat beyond any Poetical Licenſe.

8. The very eating and drinking Chriſt's Body and Blood, is by their own confeſſion *f* extraordinary, and *g* tropical: for to eat *Bread* or *Fleſh* properly and without a Figure, is not only to get it down the throat, as a Pill, which is ſwallowed, and not eaten; but to taſt and chew, and by little and little convey it into the ſtomac. Drinking likewiſe hath ſomthing proper to diſtinguish it ſelf from eating, which they viſibly confound, and

e *Cornel. à Lapide*, 1 *Cor.* 10. f *Bell. de Euchar. l.* 1. *c.* 7. *Par. Ad primum Argumentum.* g *Vaſq. Diſp.* 193. *Par. Deinde cum prædictis.*

by

by an unnatural Figure, make eating and drinking to be all one.

Nevertheleſs after all this, the Roman Prieſts, clogged as they are moſt prodigiouſly with theſe many and ſtrange Figures, dare laugh at us for having one, and an ordinary and eaſie one; ſuch is their perſonal Valor. And as to their cauſe, you muſt obſerve, that after they have uſed their utmoſt skill, and all both ordinary and extraordinary tropes and tortures, to force out of the words of our Savior and his Apoſtles, any thing that may but nod towards Tranſubſtantiation, or Maſs: at laſt, they themſelves are forced to confeſs, there is nothing in *h Canone Biblico*, that is, in the whole Bible, to their purpoſe: And after ſom wondring, why the Church would faſten this difficult and intricate ſenſe, upon words, which otherwiſe might be eaſily underſtood; at laſt they fall like *Fanatics* to Revelations, and ſay, That *i* the *ſame* Holy Ghoſt *who hath revealed all Scriptures, hath alſo revealed ſuch Interpretations to the Church, altho it was a good long while after the Inſtitution of this Sacrament.*

Well then, whereas the ſenſe of Nature can ſuggeſt, that no pious man will

h *Gabr. Biel. Lect.* 40. i *Id. Lect.* 41. *G.* k *Id Lect.* 41. 1.

ever think of ſacrificing his Savior, upon leſs evident motives, than were thoſe which *Abraham* had to ſacrifice his own Son, that is, ſuch expreſs Orders as is evidently come from God, and cannot be interpreted otherwiſe: And whereas it appears, that Roman Prieſts, inſtead of ſuch demonſtrations, have ſcarce ſo much as a ſhadow of any probable conjecture; this bold and ſtupendous attemt, which they call Maſs, without any farther diſpute, falls by its own weight to the ground, unleſs they ſupport it upon this Fanatic account, (as certainly Papiſts are in this Age the firſt and primitive Quakers, not only in the ſetting up their Orders, as Dr. *Stillingfleet* hath ſhewed already, but alſo in their moſt fundamental and conſpicuous Doctrines, as he, and any man, tho of leſs abilities, could eaſily ſhew) that their Church had her beſt Revelations, during thoſe ages in which she had the leaſt learning: And that Pope *Nicolas* the ſecond was moved with an excellent Spirit, when in the preſence of his 1300 Bishops, he forced *Berengarius* to blaſpheme, [l] that "beſides the Sacrament, "the true Body of Chriſt was really bro-"ken by the hands of the Prieſts, and

[l] *Alger. l.* 1. *c.* 19. *Gratian. de Conſecr. Diſt.* 2. *Par. Ego Berengarius.*

"bruiſed

"bruiſed by the teeth of Communicants." It is true, Papiſts ſeem now ſomwhat aſhamed of this Doctrin: but however they muſt inſiſt upon new *Revelations*, without which, neither Maſs nor Tranſubſtantiation can be (as they [m] confeſs) demonſtrated out of Scripture.

Here therefore I undertake to demonſtrate, that the Revelation of their Spirit is falſe; by this token, that it is againſt the plain Revelation of Scripture. I prove it to be againſt Scripture, becauſe it is againſt theſe words, "This is my Body:" and, to ſee how far men may be deluded ſomtimes by an emty ſound of words, when they do not attend their proper ſignification; tho all other Scriptures were ſilent, I'll maintain that this one ſaying of Chriſt, "This is my Body," contains as many infallible Reaſons, as eſſential Words, to deſtroy both Tranſubſtantiation and Maſs.

The firſt demonſtration appears in the firſt word, *This*; which evidently relates to what our Savior had in his hand, when he ſaid, *This*, and therefore ſignifies as much, as if he had ſaid, *This Bread*. I

m *Scotus* 4. *Diſt.* 11. *q.* 3. *Par. Ad Argument. Gabr. Biel, in Can. Lect.* 40. *Occham. de Corpore Chriſti, c.* 3. *Bell. de Euchar. l.* 3. *c.* 13. *Suarez. Diſp.* 50. *Sect.* 1. *Par. Dico ergo.*

ſtantial

therefore reaſon thus: That which is ſubſtantial Bread, is not ſubſtantially the Lord's Body; but that which Chriſt hath in his hand, and gives to his Diſciples, when he ſays, *This*, is true ſubſtantial Bread: Therefore it cannot be ſubſtantially the Lord's Body, but by reſemblance only. Of theſe two Propoſitions, the firſt is confeſſed by [n] all Parties to be true; inſomuch, that *Bellarmin* acknowledgeth, [o] that if of two different things, as Bread and Body, one can be ſaid to be the other, we might ſay *Darkneſs is Light*, and *Chriſt is Belial*. The ſecond Propoſition, namely, That what Chriſt had in his hand, when he ſaid, *This*, was Bread; and therefore *this* denotes the Bread, and is this Bread, I make it evident by theſe four waies.

1. By the very evidence of the Words: Chriſt takes Bread, bleſſeth it, breaks it, gives it, and then ſays, take, *this is*, doubtleſs, the thing he had taken and bleſſed, *&c.* and that was Bread. To which they have nothing to ſay, [p] but that between

n *Janſenius in Concord. c.* 131. *pag.* 900. *Suarez. Diſp.* 58. *ſect.* 7. *Par. Prima ſententia. Alanus de Euchar. l.*1.*c.*22. *Vaſquez Diſp.* 201. *c.*1. *Par. Cum ſuperiori.* o *Bell. de Euchar. l.*3 *c.*19. *Par. Sed hæc nullo.* p *Bell. de Euchar. l.* 1. *c.* 11. *Ad ultimum.*

taking

taking and *giving*, comes in *bleſſing*, which they ſay, changes the Bread: as if one ſhould ſay, He ſtruck *Peter*, killed him, and then buried him: hence to prove, that he buried him alive, becauſe he was alive when he ſtruck him. Thus they make Bleſſing to be the Bread, what killing is to a man alive: whereas it is evident that Bleſſing, eſpecially that of *Chriſt*, makes every thing better, and killing, worſe. However, as one may ſay, He ſtruck *Peter*, killed him, and buried him: therefore he buried *Peter*, not alive, as he was when he ſtruck him, but dead, as he was after he had killed him; ſo one may ſay, Chriſt took Bread, bleſſed it, and gave it to his Diſciples: Therefore he gave them Bread, not ſuch as it was when he took it, for it was but ordinary Bread; but ſuch as it was after he had bleſſed it, that is, much better. Thus my demonſtration is true, as long as Chriſt's Bleſſing is a Bleſſing: And Roman Prieſts are put to hard ſhifts, ſince their Maſs cannot ſtand, unleſs they can prove that Life is Death, and Bleſſing a deſtroying Curſe.

2. By the Interpretation of St. *Paul*, 1 *Cor.* 10. 16. who explains theſe words, *This is my Body*, by this Paraphraſe, *The Bread which we break, is the Communion of of the Lord's Body*: And after Conſecration, calls it conſtantly *Bread*, *c.* 11. 28, 29.

The

The ſame Interpretation juſtifies the ſenſe of, *This is my Blood*, that is, as St. *Paul* and St. *Luke* take it, *This Cup*.

3. By the unanimous conſent of Holy Fathers, who either in expreſs terms interpret *This* [q] of the Bread, or moſt evidently preſuppoſe it, whenſoever they call the Holy Communion, as they do commonly, by the names of *Types*, *Antitypes*, *Images*, &c. of the Body and Blood of Chriſt: for neither Accidens of Bread can properly repreſent any other thing than Bread: Nor the Body of Chriſt, which they ſay lies hidden and inviſible under thoſe Accidents, can, being hidden and inviſible, be the Repreſentation, or Memorial, or Type, or Sacrament of any thing.

4. By the very Confeſſion of many Roman Prieſts, who ſome purpoſely, as *Bonaventure*, and ſome, when they do forget their Cauſe, being dazled with

[q] *S. Iren. l. 4. c. 32. ſub fin adv. Judæos. c. 11. pag. 222. Edit. Rigalt. S. Cyprian. l. 1. Ep. 6. pag. 41. Edit. Lugd. 1537. Origen. in Matth. Tract. 35. S. Cyrill. Hieroſ. Catech. Myſtag. 3. & 4. S. Chryſoſt. 1 Cor. c. 10. v. 17. Hom. 24. S. Theodoret. Dialog. 1. pag. 18. Edit. Paris. Facund. Herm. l. 9. c. ult.*

[r] *Bonav. 4. Sent. Diſt. 8.*

clear

clear truth, as ſ *Bellarmin* and others ſay, 'That when one ſhews a thing as it were 'with his finger, as our Savior did when 'He uttered theſe words, preſenting Bread 'withal, and ſaying, Take, this is, &c. 'it were a ſilly thing to take it for any 'thing elſe than Bread. And diſputing a-'gainſt Luther, The Lord, ſays he, took 'Bread and bleſſed it, and gave it to His 'Diſciples, and ſaid of it, This is my Bo-'dy: therefore He took the Bread, He 'bleſſed the Bread, He gave them that 'Bread, and ſaid of the Bread, This is 'my Body. So until Roman Prieſts will agree among themſelves what it is that *This* can ſignifie beſides Bread, and prove, that to *bleſs Bread*, is as good as to *deſtroy it* (which are diſtinct terms likely to laſt till the very end of the World) this firſt word which they make uſe of for Tranſubſtantiation, will ſtand as a clear Demonſtration and Judgment againſt their Maſs.

The ſecond Demonſtration appears in the ſecond word *is*, *this is*. Which being capable of as many Interpretations, as there are kinds of *beings* determinable

ſ *Bell. de Euch. l.* 1. *c.* 11. *Par.* Hæc Explicatio. *Idem. de Euch. l.* 3. *c.* 19. *Par.* Primum autem argumentum. *Salmero. Tract.* 19. *pag.* 134.

by

by the different condition of things which they are applied unto; the Queſtion is now, whether it ſtands here for a *ſubſtantial*, or for a *ſimilitudinary* and ſacramental Being. Hereupon I reaſon thus. The words of our Savior muſt be underſtood in that ſenſe which they have alwaies, and not in that which they have never; Now this word of our Savior, *is*, for, *is ſacramentally*, *and by ſimilitude*, between a ſign, and the Thing ſignified, (as here the Bread and the Body of Chriſt) is a ſenſe which it hath alwaies; and for, *is eſſentially*, never; therefore *is* here muſt be underſtood, for, *is ſignificatively*, *and ſacramentally*, and not *eſſentially*. The firſt Propoſition is clear; for what madneſs were it, to put upon words ſignifications which they never had? The ſecond is evident by an univerſal induction of all languages and ſpeeches, whenſoever *is* ſtands between any manner of *ſign*, *memorial*, *&c.* and the Thing it repreſents in any way. Run over all, whether Sacraments or Signs in the Old and New Teſtament. The *Lamb* is the Paſſover. *Exod.* 12. *Circumciſion*, the Covenant, *Gen.* 17. the ſeven *kine*, ſeven *years*, *Gen.* 41. the *Rock*, *Chriſt*. 1 *Cor.* 10. *Sarah* and *Agar*, two *Covenants*. *Gal.* 4. See St. *Matth.* 13. *Rev.* 1. &c. Walk in a Gallery, where you may find hundreds of Pictures or Statues.

Statues. This is *Alexander* the Great; and this *Constantine*, the first Emperor of Christians, &c. Discourse with a Lawyer of *Parchmins*, *Deeds*, *Evidences*. This is the Land you bought of your neighbor, and this is the Estate which I thought to morgage, &c. Come neerer home among sacred figures, and ask *Moses*, ask *Joseph*, ask the *Apostles*, what the *ears of corn*, what the *Lambs slain*, when *Israel* went from *Egypt*, what the *Candlestic*, what the *Stars*, *Rev.* 1. are? None of all these, whether holy or unholy, if not brainless men, have a mind to perswade you, that a brazen statue is *essentially* a man, or a Parchmin essentially an house; or any sacred, or civil Image, essentially the very thing that it represents or makes sure; they mean only to tell you, they are such and such things by a sacramental or similitudinary being, grounded upon some Resemblance, as St. *Austin* [f] teaches expresly. Roman Priests are the only Masters, who, to set up such Prodigies as never came into the thoughts and hearts of men, must impose upon words such new significations, as in the like construction were never found in any language or speech of men. Where nevertheless they will also forget them-

[f] *S. August. Ep.* 23. *ad Bonif.*

selves

ſelves ſomtimes ſo far, as to grant this very truth † that in examples of this kind purpoſely inſtituted to ſignifie (as is Bread and Wine in the bleſſed Communion) *is*, is the ſame which ſignifies, when they are ſaid to be the very things by them ſignified.

The third demonſtration is taken from the third eſſential word Body, *This is my Body*; which neither in the Bleſſed Sacrament, nor in the pretended Sacrifice, which they call Maſs, muſt appear as living, and glorious, but as ſlain and broken, and therefore actually dead: and ſo the Blood likewiſe as violently ſhed out of the veins. They cannot deny but ‖ both Sacrament and Sacrifice are ordained to repreſent it ſo: and the words "This is my Body, which "is given, or broken; *and* This is my "Blood, which is ſhed,, ſignifie expreſly the ſame. Hence I make this clear Argument; The Body and Blood of Chriſt are in the Sacrament in the ſame way and manner as they are broken and ſhed. Now the Body and Blood of Chriſt are not broken and ſhed in the Sacrament really, (otherwiſe Tranſub-

† *Vaſquez. Diſp.* 179. *c.* 7. *Var. Secunda igitur ven.* ‖ *Bell. de Euchar. l.* 4. *c.* 21. *Var. Sed hæc ſententia.*

ſtantiation

ſtantiation would kill Chriſt) but in a Sacramental repreſentation only. Therefore, &c. To this Maſs Prieſts make a ſtrange reply, [x] that, by the ſtrength of their words of Conſecration, the Body is without Blood, and the Blood without the Body. So Blood and Body being ſevered the one from the other, the words would make a real deſtruction, in order to a real Sacrifice, but that the ſtrength of what they call Concomitancy (that is a new device in behalf of Tranſubſtantiation) keeps the Body and Blood ſtill together. By this means Chriſt in the Prieſts hands both lies dead by vertue of the *Conſecrating words*, and ſtands living, by vertue of this Concomitancy. And becauſe it is certain Chriſt dies no more, the Concomitancy being, in this behalf, ſtronger than Conſecration; theſe words "This is my "Body broken,, &c. ſignifying both what is not, and what they cannot effect, (namely, that the Body is really ſeparated from the Blood) become upon this pretended literal Interpretation, utterly falſe. Such antipathy hath holy Scripture (as well as right reaſon, common ſenſe, and well ordered Nature)

x *Bell. de Miſſ. l.* 1. *c.* 27. *P. Hæc ſententiæ non.*

againſt

againſt Maſs, that the very words which Maſs Prieſts chooſe to ſeal and ſupport it, do deſtroy it: Not unlike that holy ground, whereupon the Temple of *Jeruſalem* once ſtood; which being abuſed by Jews, towards the dishonoring of Chriſtian Religion, and the founding of another Temple, burſt [y] into Flames, and threw up every ſtone which had bin laid againſt thoſe impious Builders.

y *Theodoret. Eccleſ. Hiſt. l.* 3. *c.* 20. *Sozom. l.* 5. *c.* 22.

CHAP.

CHAP. XIV.

That Roman Priesthood, as far as it attemts to really offering and sacrificing the Son of God, is a most fearful Sacriledg.

BEsides the many Errors intrinsecal to Mass-sacrifice, which I have already observed: and the many more, and worse, which I have purposely omitted, lest this Book should swell with them into too great a volume; it appears by what I have already said, that Mass is a sacrifice made of four inseparable and capital Heads. The first is in putting our Savior to a shameful condition of Death, and therewith exposing him to the hazard both of falling, during that time, into the Power of Devils, and of being made instrumental to their wicked works and service. The second, in a barbarous opinion, that God the Father is well pleased and honored by Christians, when his beloved Son is abused in that manner. and that this infamous usage is the supremest degree of worship which can be bestowed upon him. The third is a grosser Idolatry than Pagans were ever guilty of, in worshipping for God, what they do both eat and sacrifice, and therefore what is neither God, nor any thing like God.

The

The fourth which now I am to ſpeak of, is in ſetting up in the holieſt Place, and among the holieſt myſteries of Chriſts Church, a ſacrifice which God never inſtituted, and invading a Prieſthood which God never called Roman Prieſts to.

This open and preſumtuous Sacriledg is, if not worſe than the other three (for nothing can be worſe) yet more wretched and dangerous, becauſe God hath in former times declared his deteſtation againſt all the degrees of this ſin, with more terrible and exemplary vengeances. It is certain, that of all Parts and Duties belonging to Divine worship, Altars and Sacrifices are thoſe which God ever owned moſt to belong to his ſpecial Inſtitution, and ever punisht them moſt grievouſly, whoſoever durſt venture to tranſgreſs it. The ſin of thoſe barbarous Fathers, who made their Children paſs as a ſacrifice through the Fire, altho moſt abominable in its intrinſecal act, yet is made out more odious by the Prophets with this Character, *that the Lord never thought, nor ſpake of it, Jer.* 7. 31. The ſacrifices on the *High Places*, tho otherwiſe legal enough as to both *Prieſts* and *Victims*, were abhorred for nothing elſe, but for being offered in a place which was not of Gods appointing. *Nadab* and *Abihu*, ſons of *Aaron*, fell down dead before

before the Altar, for this one sin, *viz.* for burning their Oblation with that *fire which the Lord had not commanded them*, *Lev.* 10. 1. 12. The wrath of God brake out as fierce against those others, who failed in the lawful calling of Priesthood. *Azariah*, or *Uzziah*, was both a King, and one of the good Kings of *Judah*, 2 *Kings* 5. 3. yet God smote him with an incurable Plague, and cut him off both from his House and his Throne all the daies of his life, for once daring to venture upon the Office that he was not consecrated to, of burning Incense in the Temple, 2 *Chron.* 26. And before him *Corah*, altho the Son of *Levi*, upon as good a Title as *Aaron*: and *Dathan*, and *Abiram*, tho famous men in the Congregation of *Israel*, and besides pretending some title to the Priesthood, which of course their great Grand-Father *Reuben* should have had, were together with an hundred and fifty other valiant men, partly burned, partly swallowed up alive by a miraculours Earthquake, for assuming unto themselves that Character which God had conferred on *Aaron*.

Now the offering of Mass Sacrifices is not one of these sins alone; it is an accumulation of all, and of worse. *Aaron* with all his priviledges dares not lay hand upon a *Kid*, nor his Sons meddle with ordinary

dinary *Fire*, in order to a ſacrifice, without a ſpecial command of God; And *Roman Prieſts* think it lawful for them to ſeize upon the Son of God, (ſo far as their intention can reach, and certainly their guilt reaches as far;) to lay him upon their Altars: to bind him there hand and foot, and which is worſe, ſoul and body, in order to an offering, without the leaſt intimation of God. Therefore, if pretending to an holy order, which was but the order of *Aaron*, is an abomination in *Corah*, how can invading an holier and higher order, namely, that of *Melchiſedek*, be in Maſs Prieſts a leſſer ſin? And if the ſacred Perſon of a good King muſt be branded with plague and diſhonor, for being rash with a cenſer: what muſt theſe men deſerve, who commit infinitely worſe? It were in vain to ſay, that theſe judgments hapned but once, and therefore were extraordinary; for neither were the *Sodomites* burnt more than once: nor were all murtherers punisht in old times like *Cain*; not all ſacrilegious lyars ſtruck down dead like *Sapphira*: nor to come nearer this matter, do all Prophaners of the bleſſed Euchariſt fall ſick, or dead ſometimes, as they did often in the Apoſtles time, 1 *Cor.* 11. 30. Nevertheleſs Sodomites, or other lewd perſons, who are eſcaped for a time, are ſtill involved

in

in the same guilt, and may expect the same punishment. This being a point of known Divinity, and attested by holy Fathers, that [a] Gods way is to assert both the majesty and the holiness of his laws by exemplary punishments on the first trespassers, that whosoever shall sin after their example, may see both what he deserves, and what sooner or later he must suffer, unless God give him grace to repent. Therefore if between former and later transgressors may be observed some difference, it shall be this, that these must look for worse than those, for three Reasons; the first, because besides their common transgression, they have neglected, and as it were affronted the Judgments that should have restrained them from transgressing; the second because they sin against the Gospel, which sins are far more punishable: witness the Judg himself, *I say unto you, it shall be more tolerable, &c. Math.* 11.22. The 3d, because this boldness against *Christ* is far worse then against *Aaron*. From hence you may take a full Prospect of the Church of Rome, from the 2d Lateran Council in the year 1215. (where Transubstantiation was, I do not know how, canonized

a *S. Chrys. in Ps. 6. pag.* 1549. *Edit. Æthi. S. Theodoret. in Num. Inter.* 30.

in the Croud) to the last times, since the Council of Trent hath absolutely compleated Mass, by seating it more formally and more conspicuously then it was before, upon the back of Transubstantiation. Here you may see the Prodigy, which six hundred years of darkness have at last cast into the World, not behind doors and in corners, where the reprobates of Israel did keep their abominations hidden, *Ezekiel.* 8. 5. &c. nor only in the frontispiece, and as it were the front of Churches, where wretched *Uzziah* carried and shewed his Leprosie; but also to the very heart, and most vital entrails of their Temple, whence it diffuses and blows its poison over all the parts of what they call their Catholic Religion. If Churches stand, if Priests officiate, if Doctors preach, if Bishops rule, if Popes reign, if People pray, Mass is the beginning and the end; the center, and the soul, that gives motion to all those things. The best character that Priests have, tends to transubstantiate a Wafer into Christ, or to bring Christ within the form of a transubstantiated wafer: and there to keep him close to that place, where some substance of Bread was before, till man or beast come to eat him. The study and learning of Doctors is imploied to shew, God is high-

ly pleaſed, when he ſees his Son ſo well dealt with. that 'tis no diſparagement to him, if he falls into privy houſes, or be danced about among witches, or there be ſported with ſometimes in that way, that no civil man or woman can ſo much as fancy without blushing: that either concomitancy, or impaſſibility may cover all this infamy: and that tho ſome heathen were abominable Idolaters, when they did worship for Gods Mice and Rats, yet Papiſts are good Chriſtians, when they worship for their Savior, what theſe vermine do ſomtimes eat: and the beſt devotion of poor Souls in the mean while is to go duly to Maſs, to ſee and to adore theſe myſteries, and to be perſwaded withal, that no Body can be ſaved, without beleiving as they do.

2. It appears by theſe Impieties, thus generally diffuſed through all the veins of Roman worship, how far that Church is a true Church. And to this purpoſe I advice all, whoſoever will not be ſeduced with vain words and emty Titles, to lay by what *Rome* hath bin heretofore: and then impartially to look into what she is in theſe preſent times. And leſt they should reject a Church for ſome particular abuſe (which were not better then to cut off a tree, becauſe of ſome few withered Leaves,) Let them look into what *Rome*,

is, by what *Mass* is; which is no *leafe*, or *branch*, but the main *Stem*, and *bulk* of that *Tree*. Mass Priests love to adorn their corrupt Church, with all the commendations and honors, that she deserved when she was right: the Scribes did the like with *Moses's Chair*, and *Caiphas* with *Aarons Robes*. Thus 'tis no wonder if Scribes and Popes appear to silly men, as great Prelats under that Dress. But the Illusion will soon disappear by discerning both past and present states. Desperate old sinners may have had once good *Birth* and *breeding*: and without any exception, all [a] lewd Women, have for some years been *pure Virgins*.

3. Hence it appears, how extremly dangerous it is to live and die in the Church of *Rome*. Neither my commission, nor my temper lead me so far, as to meddle with the eternal damning of men. Such fearful Judgments are still, what *Sinai* was once, thundring and flaming, and yet dark Mountains: so, tho *Moses* had set no Rails, I would by no means advance too near. Yet without rashness this I may say, that they, who

[a] *See the informations before the Parliament of Normandie recorded at Roan, and since printed, concerning a Nun by Name* Magdalen Bavan.

are

are saved in the Roman Church (which, I pray to God, they be many) are not saved with less danger, then the seven thousand were, 1 *Kings* 19. 18. among the Idolatry of the ten Tribes: or the *Corites* *Numb.* 26. 11. in the Tens of *Corah* their Father. Neither those were saved, by worshipping the Calves of *Dan*: nor these, by aspiring to *Aarons* Priesthood: it was an extraordinary Mercy of God, who preserved those, and, I cannot tell how, rescued the other. However the worshipping in *Dan* was a damning Idolatry: and the Sacrilegious Tents of *Corah*, a desperate fearful abode: out of which tho some escaped, as *through fire.* 1 *Corin.* 3. 15. yet it is both a great sin, and no less folly, to venture on extraordinary Mercies by temting God, and to neglect his express word, who calls us out of all peril, by *separating our selves from that Congregation* and abode. *Num.* 16. 21.

I confess it is not every sin, whether taught, or tolerated in a Church, that can justify, much less inforce a separation from it: and certainly that man is barbarously churlish, who will forsake a good ancient house, because he finds it not quite clean swept. Our Savior shewed us a better example, when neither tables of mony Chan-

gers, nor fond Traditions of Phariſees, could diſſwade him from going himſelf, and leading his Diſciples into the Temple. Chriſt could paſs by all theſe abuſes, when he was ſuffered to keep cloſe to the holy Laws of God his Father, that were ſtill taught in *Moſes* his Chair, and to his holy Sacrifices, that were ſtill offered on *Aaron*'s Altar. But when the caſe was otherwiſe; as when the Altar of God was laid aſide, and that of *Ahaz* put in its place, 2 *Kings* 16. 10. or when [b] *Antiochus* left indeed the Lord's Altar where it was, but built thereon another for the ſervice of a ſtrange *God*: or when the Roman Emperor *Adrian* [c] built a new Temple upon the foundation of the old, for the worship of *Jupiter*; then no ſincere Iſraelite was to be ſuch a fond lover of the honors and priviledges beſtowed on *Jeruſalem* and the old Temple, as to be therewith inveigled to the worshipping of a new God. Now the Sacrifice of Maſs alone heaps theſe three caſes together, and ſo may frighten worſe true Chriſtians from the Roman Church, than either *Ahaz*, or *Adrian* might have frighted true *Iſraelites* from the Temple. I ſay worſe, becauſe neither the priviledges beſtowed on the beſt daies of the

b *Joſeph. Antiquit. I.* 12. *c.* 7. c *Dio.* 69.

Roman

Roman Church, ever were ſo conſiderable: nor the new ſervice of *Ahaz*, *Antiochus*, and *Adrian* usher'd in upon the ancient credit of *Jeruſalem*, more abominable. Firſt as to *Ahaz* his Caſe; the Altars of the Roman Church are far more contrary to the holineſs and will of God, in order to ſuch an attemt, as the ſacrificing of his *Son*; than were all the Altars of *Damaſcus*, in order to the Sacrifices and Oblations of *Iſrael*. And we do read that neither *Ahaz*, nor *Urijah* ever taught any worshipper this blaſphemy, that their Altar had a priviledge (which Roman Altars often have) of making Sacrifices of *Beaſts*, much leſs of *Chriſt*, more beneficial than *God's* Inſtitution makes them to be upon any other *Altar*.

Secondly, as to the abomination of *Antiochus* and *Adrian*, it is a ſad ſpectacle to ſee Maſs Service ſo far beyond it. I do not uſe hyperboles, or exceſs of expreſſion in ſuch odious matters as theſe. It is moſt true, that the everlaſting Sacrifice & Altar of *Jeſus Chriſt* is made by Roman Catholics, a Foundation and Countenance to worſe purpoſes, than ever was the worſt Pagan Idolatry. Once it was a great ſin of Roman Pagans to worship Devils in the Temple, and upon the Altars of God, but now far greater in Roman Catholics, to abuſe Chriſt in his own Church. It is

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bad enough for a Son to feed at home the worſt enemies of his Father: but its infinitly more barbarous for him to abuſe the Father himſelf in his own houſe, and at his Table. And let Maſs Prieſts ſay now whether this is not exactly true; that, whereas the law thinks it an unkindneſs to choak and boil a Lamb, with that milk, that ſhould have fed him: and whereas common reaſon cannot but judg it an unnatural impiety, to abuſe God in that very Temple, and with thoſe holy utenſils, that were conſecrated to honor him in; they do make uſe at every Maſs, of the holy words of Scripture, and of the almighty power of God, to bring down his dear Son as a Victim on their Altars. Let them ſay whether it be not true, that in order to a Sacrifice, they hold him there Body and Soul in the condition of a dead man. Then, when they have thus deprived him of all actual uſe of life and ſtrength; let them anſwer, whether in this ſad equipage they do not give him up ſomtimes to be eaten by mad men, or men they think poſſeſt with devils? Thus the holy Table of the Lord conſecrated to the praiſing of his holy Name, and to the Sacramental diſtributing of his mercies, is made an Altar and Stage for all theſe tragical Acts againſt him. It is true; nothing of all this

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can be put to real execution: but however it is don by them, as much as their utmoſt power, and earneſt intention can do it: and therefore it is as impious and as cruel, being thus intended, as if it were really don. To compleat all abſurdity, and to make a Cloak for it of ſom figleaves; God and his Chriſt, they ſay, are beſt ſerved on earth, when they are thus ſerved in their Churches. And when, as another good excuſe, they alledg that Chriſt ſuffers no wrong, for being truſſed up into a Wafer, and there deprived of actual life and motion; becauſe he enjoys in the mean while alwaies his glorious Being in Heaven: I may as probably anſwer, that he enjoys no kind of glory in Heaven, becauſe he lies ſtill under a weak and pittiful condition upon the earth: ſeeing eſpecially that he enjoys but one glorious being in one place, which is the right hand of his Father: and for this one happy and good being, he ſuffers twenty thouſand ſhameful others, in twenty thouſand other places, where he muſt lie as really as he doth ſtand any where elſe, under the diſpoſal of a *Prieſt*, or of a *Witch*, or of a *Devil*. The LORD JESUS be eternally praiſed, who hath reſcued ſom Churches from embra-

embracing such abominations for Gospel, and hath not given over his whole Christian *Israel* to follow without reservation the worship of *Jeroboam*.

FINIS.